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"The Peculiar Institution."

FRUITS OF SLAVERY.

The following letter, written from the dominion of Slavery, exhibits in a strong light, one of the natural results of that abominable system. We copy from the Advocate of Moral Reform.

* * * You wish me to give you my "first impressions" of men and things in A———. I am not sure that this would be wise, for the impressions are very apt to prove incorrect, on farther investigation, and this is emphatically true of one, who, for the first time, visits the sunny South. To a Northerner, there is an indiscribable charm in the chivalric politeness, the frank and cordial hospitality, and the warm kindness which everywhere greet the stranger, that is very apt to destroy, for a season at least, the power of seeing accurately, and judging impartially. In my own case, this has certainly been so, for I often found myself mentally inquiring, "Can it be, that such evils exist in a state of society like this, as those which I have heard and read at the North? Surely, misrepresentation and prejudice have been at work to produce alienation and distrust." In this state of scepticism, I became acquainted, (I was going to say *accidentally*, but the hand of Providence was in it,) with one who knew the subject of the following narrative, every word of which is strictly true. The sisters were said to be most interesting girls—graceful and elegant in their manners, and not darker than many a brunette at the North, who ranks among the most brilliant and admired of the sex. Poor girls! as I listened to their story, and thought of their wrongs, the enchantment by which I was surrounded, all vanished, the splendors faded away, and the cold stern reality of shame, dishonor, and sin, took their place. Let me tell you their short, but sad story, and you shall judge for yourself, of the impressions that it produced on me.

Mr. H. was a New Englander by birth and education, who, in early life, went to the South, and there established himself in a lucrative business. He became, in time, attached to Southern habits and manners, and giving up his long-cherished plan of returning home with a competency, became a permanent resident in one of the large Southern cities. Previous to his leaving home, he was considered a young man of excellent principles, but he had been so long accustomed to look upon the slaves by whom he was surrounded, as born only to minister to the pleasures of their masters, that he felt no hesitation in forming with one of these unfortunate beings, a connection the most dishonorable. She was a quadroon, beautiful, and tolerably well educated, and was purchased by Mr. H. at an enormous price, from her *father!* the owner of a neighboring estate. Mr. H. never married, for he was strongly attached to the confiding creature, who lived but in his presence, and to whom his slightest wish was a law, though his "bachelor establishment" was considered the abode of refinement, taste, and elegant hospitality through all the country round. His two daughters received every advantage of education which wealth could procure, and grew up uncommonly lovely and interesting ladies, in spite of the mixed blood that flowed in their veins. It seems never to have occurred to the fond father, whose idols they were, that as the daughters of a slave, his proud and gifted children must follow the condition of their mother, in the event of his death—yet such was the case. While he lived, an act of manumission for her who was in all but the name, his wife, seemed a needless formality, and he little reckoned that death was so near.

In an unexpected moment the king of terrors came—and Mr. H. in the prime of life, and in the midst of his schemes of honor and pleasure, was summoned to his final account. In the first wild burst of anguish that overwhelmed his family, they thought not of the evils to which they were exposed in consequence of the blow that had deprived them of a husband and father, but they were doomed to feel their full force. He had died insolvent, and when his brother came on from the North, to settle his estate, he found to his horror, that his beautiful and accomplished nieces were considered a part of the personal property, and as such, appraised by the creditors at so high a rate, that it was impossible for him to redeem them. Like their poor mother, they were reserved for a fate worse to every virtuous woman than death itself. In common with hundreds of interesting and intelligent young females in Louisiana, Mississippi, and the West India Islands, whose mixed blood prevents them from forming honorable connections in life, these unfortunate sisters are now the mistresses of wealthy planters, liable at any moment to be sold, and sent to are turnless distance from all they have ever known or loved.

You may not, indeed you cannot, at such a distance, realize the impression produced by this story on one who is in the neighborhood of its occurrence. Can a state of society which tolerates such things be favorable to purity of heart or life? Only imagine a New England village to have been the scene of this transaction, and you can then form some idea of its moral bearings. Think of your own S. and J. fondly cherished and carefully reared as they have been, deprived by death of their natural protector, seized for debt as a part of the estate, and sold into the harem of some wealthy libertine, without any earthly resource from his tyranny or caprice. What, think you, would be the state of public sentiment, if an outrage like this were perpetrated in your midst? Thank God, such an act can never stain the soil of free New England; for could a wretch be found black-hearted enough to make the attempt, a torrent of righteous indignation would overwhelm him ere his work was well begun. What, then, must be the influence of the system of Slavery here, when high-minded, honorable men, and noble, virtuous women, can look so calmly, and speak in terms of indifference upon deeds such as I have imperfectly described? What to them are the blighted hopes, the crushed affections, the shame, the anguish, the hopeless ruin of these victims of avarice and lust? The taint of African descent is upon them, and presents an insuperable barrier to the full tide of human sympathy that would otherwise flow out at the recital of their miseries. Their complexion is darker than ours; ergo, they are insensible to shame and dishonor, and incapable of feeling the extent of their own misery and degradation.

I sometimes almost wish that this were indeed the case—but nothing can be further from the truth than such a view of the subject. Their hearts are as warm, their affections as ardent, and their sensibilities as keen as those of their proud oppressors; but who is there to care, if the tortured heart-strings break, in the strong effort to repress emotions, whose outward expression would be a crime? Alas, on one side there is power, absolute and irresponsible; on the other, the most entire helplessness and dependence. Those who know what human nature is, will cease to wonder that, under such circumstances, occurrences like that we have described should take place.

Another circumstance, related to me by a young lady with whom I travelled a short distance, and who was herself the subject of the story, furnishes a curious illustration of this state of things. Were not the subject so serious, the anecdote would be only a source of amusement.

Miss M. the lady referred to, was originally from the Empire State, but had been for some years a resident of Texas, whither she went in company with a brother. She was on a visit of some length in the family of Mr. A. one of the founders of the Republic, and being very fond of children, frequently amused herself with drawing the infant about the grounds, while the rest of the merry group accompanied her in her rambles. She had one day taken the child from its sable nurse, and was drawing its little wagon along a shaded path, when at a distance she saw a cavalier approaching on horseback, whom she knew by his short cloak and sombrero, to be a Mexican of Spanish descent. He stopped as he came up to the little party, and made several inquiries of Miss M. about Mr. A. the way to the house, &c. and among other things asked her rather abruptly if she belonged to Mr. A. Not exactly understanding the question, he was answered in the affirmative, for there was something in his manner she disliked, and she was anxious to get rid of the intruder. He passed on, and she thought no more of the circumstance, until her return home. Mrs. A. met her with a smile, and advised her to prepare for a conquest, as General Z. was in the house, an unmarried and wealthy planter, to whom she would be introduced at dinner. When at dinner time, she entered the room with Mrs. A. and was introduced to the gentleman, he started, changed color, and exhibited a perturbation, for which no one could account.

This constraint and agitation affected all the company, and there was a general feeling of relief when the uncomfortable meal was concluded. The General not long after, left the house, and Mr. A. almost convulsed with laughter, came to the ladies to explain the cause of his sudden fright. It seems that soon after his arrival, he took occasion to inquire of Mr. A. if he owned the child's nurse whom he had met on the grounds. Entirely ignorant of Miss M.'s proceedings, Mr. A. answered in the affirmative. "Would you sell her?" inquired the General; I have taken a fancy to the girl, and will give any price you choose to name." Surprised at the request, Mr. A. named a large sum for the girl, who was in reality young, and though dark, rather prepossessing in her appearance. The bargain was concluded, when, to the surprise and dismay of the gentleman, he was introduced to the supposed nurse, as Miss M. a friend and inmate of the family. His reproaches after the ladies had left the room, gave Mr. A. the first intimation of the mistake into which he had fallen, which was fully explained by Miss M. the unconscious subject of this novel transaction. The fate to which she was destined by her purchaser, was perfectly understood by all the parties, yet, had the colored woman alone been concerned, not one of them would probably ever have given a second thought to the matter. She was a slave, and therefore her virtue was not worth preserving. Indeed, I have had ample evidence, that any regard for chastity on the part of these poor females, is considered unpardonable affectation and arrogance, even by those of their own sex, who, from their superior knowledge and standing in society, should be the guardians and protectors of these unfortunates. What kind of process can it be, which renders the heart of woman callous to the wrongs and indignities suffered by her colored sister, when, if the same were offered to the Anglo-Saxon race, every emotion of the soul would be roused to vehement action? If anything were wanting to fill up the measure of my abhorrence of the whole system of Slavery, the knowledge of the injury it has done to woman, the mistress no less than the slave, would do it; for sure I am, that whatever tends to weaken the moral sense of my own sex, tends in the same ratio to deteriorate society at large.

From the Beacon of Liberty.

RUCIUS HATHAWAY.

Rucius Hathaway was born in Freetown, and brought up there until he was fourteen. He was then put out by Indentures to Barzillai Crane, Esq. of Berkley, until he was twenty-one years old. In this gentleman's family he received the usual common school education, and at the expiration of his apprenticeship, took his departure to seek his fortune in the world. He was first employed in the packets running from New-York to Providence, in which business he remained some two years, and since that time has followed the seas, and visited, in the course of his voyages, the four quarters of the globe. He was thirty-eight years old the third day of last June.

About two years since, last October, Mr. Hathaway shipped on board the schooner Rowena, Charles S. Williams, of Berkley, master, from Dighton, Massachusetts, to Wilmington, North Carolina. After a passage of fifteen days, they arrived at Wilmington. When they got to the bar at Cape Fear or New Inlet, so called, a pilot came on board, and Capt. Williams asked him whether they took up any of the free colored people or not. They pilot said he did not know whether they did or not. They went opposite the village and anchored in the stream, and lay there until next morning, and about nine o'clock, hauled in side of the wharf. At ten an officer came down, and asked Capt. Williams how many colored men he had on board. He answered one. The officer took a paper out and read it over. Hathaway was unable to understand what it was, but at the close the officer told the Captain that he must have his cook and carry him to jail. Hathaway understanding that he was referred to, asked if there was any bed in the jail, and was answered that there was. Hathaway said he would rather carry his own bed, and if he did not want it he could put it aside. The officer consenting, Hathaway took his bed and was conducted to the jail. When he got to the jail, the turnkey was absent. They waited twenty minutes, and the officer went after the turnkey. He soon found him, and Hathaway was turned into an upper room, through several trap-doors, where he found eleven others, imprisoned for the same cause that he was. Some of them were from Boston, Portland, Bath, Providence, and Newport, and their Captains came to see them in the jail. Whilst there, a woman, about twenty-four years of age, was sent to the jail to be whipped. She was brought into the same room with these twelve men, stripped stark naked, her head was muffled, and her hands tied tight together. Each wrist was tied to the end of a stick passed under the joints of her knees, so as to keep her in a stooping posture and prevent any use of her hands or feet. She was then laid down on her side, and the officer, with a stick, (there called a paddle,) about two feet and a half long, and four or five inches broad at one end, and shaved down at the other, for a handle, and punched full of holes at the broad end, inflicted twenty-two blows upon her naked bottom, taking his weapon with both hands, and turning the young woman over once during the operation. Eleven blows on each side. The blood run freely, and was probably drawn at every blow. Her shrieks were in a great measure smothered by her muffler.

After the whipping was over, the officer turned to the prisoners—"There," said he, "boys, you will have something to tell of when you get home."

The woman was then put into a close room in the jail, without anything to eat until she was let out at eleven o'clock the next day. The prisoners, however, with Hathaway, contrived to give her some things sent them by their Captains, through a grate in the room door.

The woman had been hired out, and the whipping was procured by the person who hired her. When her owner heard of it, he called to learn from her why she had been whipped. She said the man who hired her, told her to do something. She said she would as soon as she could. He told her if she did not, he would start her. She made answer that her master did not require her to do such things. This was considered impudent, and she was then sent to be punished.

The next day a man was sent to receive twenty blows of the same weapon. Mr. Hathaway does not know what his offence was.

Mr. Hathaway remained in jail twenty days, receiving as his daily fare, one sea biscuit and two slices of boiled pork, and paid to the chivalrous State of North Carolina, three dollars and fifty cents for his entertainment. The officer sent a colored woman on board the vessel to do the cooking, whilst Hathaway was in jail, for whose service he charged fifty cents per day, which, with his other fees, Capt. Williams paid.

When the vessel was ready to sail, Capt. Williams came up to the jail, and on payment of all charges, Hathaway was duly delivered over to him.

Capt. Williams took a freight of lumber to Richmond, Virginia, and when he was about to sail, the people desired that he would return and take another. But the Captain intimated that he had seen as much as he desired of the manners and customs of Wilmington, North Carolina.

Mr. Hathaway is now a resident of Dighton, in the Ninth Congressional District of Massachusetts. And it was to protect men in his situation and circumstances from such atrocious wrongs, and men like Capt. Williams from legalized plunder, that Mr. Hoar was sent to South Carolina. And it is to continue this state of things, that Texas is sought to be annexed, and Mr. Polk was elected President.

We commend to the democracy of Dighton to take this matter into their consideration, and show us, if they can, how they are subserving the interests of Liberty and Equal Rights by supporting the Texas-Polk party.

Pro-Slavery.

From the Colonization Herald.

THE CONTRAST.

We read in a late English paper, that several vessels have left the port of Liverpool, for the western coast of Africa, each carrying an experienced practical chemist, furnished with tests for ascertaining the real qualities and composition of ores and salts. The destination of these vessels is understood to be between the 20th and 30th degree of latitude on the western coast; and their object the discovery of certain supposed veins of copper, lead, iron, or gold, stated to exist about forty miles from the sea coast, and in a rich and fertile country.

This is a picture over which cupidity may gloat, when imagining the perspective of golden treasures dug out of the bowels of the earth by the half savage and pagan inhabitants, under the direction and rule of so-called Christian men. Science is here but the menial of avarice, diffusing no light of better knowledge among the minds of the people of that region. The tests are of capabilities of the earth to furnish mineral treasure, but not of the susceptibilities of the people to be converted into beings of a higher order of intelligence, and to evolve moral attributes for their own benefit and social improvement.

Let us pass to the contemplation of another picture, the subject of which is furnished by vessels that have sailed from different ports of the United States, within the last year—New Orleans, Norfolk, Boston—for the western coast of Africa. Each of them has had, not indeed a practical chemist, but practical readers of the Gospel, furnished not with tests of minerals, but with tests of African capabilities for religious and intellectual instruction. The people on board of these vessels do not go in quest of gold or of silver, in unknown regions, but to take quiet and peaceable possession of land, which, with the labor of their own hands, will yield them a golden harvest. They will not, by compulsory means or for stinted wages, make the inhabitants in the interior excavate the earth into shafts and galleries, from which the light of day and the light of reason and religion will be excluded—as they have been too generally in England itself in the like spots. The people in our vessels contribute their shares of the exertions of their brethren, older inhabitants of Liberia, to initiate the aborigines into the truths of religion, and the arts of civilized life, to raise for them and for themselves temples to the Living God, schools for the acquisition of learning, and of a knowledge of their civil and political duties. These were the intentions, by this time in many instances carried into effect, of the persons who embarked in the vessels that left the United States for the Colony of Liberia, in Western Africa, within the present year. They were emigrants to that country intending to spend their lives there, and to add to its substantial prosperity, while seeking to advance their own.

This is a picture on which Americans, as philanthropists and as Christians, may love to gaze; nor does it require the imaginative eye to see, in its perspective, in place of the desolate waste above, and darkness, and grinding labor and groans below, of a mining district, plantations of the coffee tree and sugar-cane, fields covered with rice and cassada, villages whose inhabitants are contented and happy;—the men engaged in the labors of the farm, the women superintending household affairs; the children in groups at school, during the week—and all collected at church and Sunday school on the Sabbath. These are not fancy sketches, but pictures of real life—of scenes and occurrences in Western Africa, made by the departure of vessels from the United States during the last twenty years, carrying out, as they have done, missionaries and pious converts, and hardy colonists, who have taken with them tests to ascertain the rich qualities hidden in the rough ore of the African mind, and a skill in Christian alchymy by which they have transmuted the dross of idolatry into the pure gold of faith and charity.

Is it not worth while chronicling the departure of vessels manned by such persons and destined for such a country? Would that we could persuade Englishmen to forego for a season their over-wrought zeal of abolition propagandism, and to look without the glass of prejudice at the labors and success of African Colonization; that so they might then join with their prayers and their purse in aid of the efforts of their fellow Christians on this side of the Atlantic, to carry out, to its consummation, the noblest scheme of benevolence of this or any former age. Of what avail to the progress of civilization and Christianity have been their expeditions to the Niger, or their vessels carrying out chemists in quest of mines of gold and other minerals, or even the settlement of Sierra Leone itself, made and kept up at such vast expense of life and of money. How different would be the state of poor Africa, if a tithe of the money and labor thus squandered had been appropriated and expended under the stewardship of our Colonization Societies, for the sending out free emigrants to Africa, and the purchase and improvement of territory in that country. A small sum contributed for this purpose, enabled the Pennsylvania Society to found Bexley, which, within the brief period of a few years has become one of the most flourishing, and, all things considered, the best cultivated settlement in Liberia.

If Englishmen are sincere and earnest in their desire to see slaves emancipated, then let them step forward and manifest that liberality, which they are so prompt to display in any cause that they approve, and we can promise them a perennial stream of migration of freemen to Africa, who, if not thus embarked, must remain in hopeless slavery? Do Englishmen desire to civilize and Christianize Africa? We have shown them the true means for the accomplishment of this great object—and if they make us their agents and almoners we can promise to have all their darling hopes realized.

Mutato nomine—To you, sons of New England, does this address also apply: we would speak to you in the same strain, urge you by the same appeals, and make to you the like promises; confident as we are, that, with the aid not only of your money, but of your practical sagacity, all of them would be realized, and the peace and welfare of our common country preserved from the strife which now alarms if it does not endanger.

Selections.

ADDRESS,

Of Indiana Yearly Meeting of Anti-Slavery Friends, held at Newport, Wayne County, Ia. from the 2d of the 9th month, to the 7th of the same, inclusive, 1844. To the members of the Society of Friends on the American Continent:

DEAR FRIENDS:—Being assembled in this our annual meeting, and feeling our hearts cemented together, as we trust in the love of the gospel, which breathes peace and good will to all; we have felt our minds turned towards you, who profess the same faith, the same doctrines, the same great distinctive testimonies, and who acknowledge the same excellent order of church government with ourselves; and under the influence of that love which is without dissimulation, a desire has arisen to salute you, as sheep of the same fold, and brethren of the same household of faith; and being deprived of the usual mode of epistolary correspondence by the refusal of your respective Yearly Meetings, to accept of our previous communications, we have concluded to avail ourselves of the privilege, which cannot be denied us, of addressing you individually, through the medium of the press; and we trust that some of you at least will receive the pledge of our continued love, in that spirit of candor in which it is written.

In the first place, dear brethren and sisters, permit us, without entering into a detail of particulars, to say, that our existence, as a separate religious organization has been occasioned by the determined opposition on the part of those who controlled the action of the Yearly Meeting of which we were formerly members, to our action in the Anti-Slavery cause, in conjunction with our fellow-citizens who are not members of the Society of Friends, or in associations exclusively of Friends, or as individuals, in any way that would give our sanction to the present Anti-Slavery enterprise. We could not conscientiously abandon our labors in this blessed cause, and withdraw our aid and encouragement from those without the pale of our Society who were laboring therein, and we could not continue to discharge our duty according to the dictates of our consciences, and remain in connection with the old organization. We had no other alternative but to submit to the dictation of the ruling party, and cease our labors in behalf of the oppressed and downtrodden slave, or to leave the body, as it is called, and organize a Yearly Meeting of Friends, in which we could enjoy liberty of conscience, if we wished to secure the enjoyment of religious society at all. We have heretofore, from time to time, published many incontrovertible facts, affording ample testimony to the truth of the above statements. These we do not design at this time to rehearse. But there is one circumstance which we have not hitherto made public, and which we believe ourselves fully justified in now divulging, that, it seems to us must convince the most incredulous, that we could not carry out our Anti-Slavery principles, and remain in the old connection. It shows so plainly an intention to suppress abolition in the Society, and the deliberate and determined steps taken to affect it, that we think none who believe that we ought to have maintained our Anti-Slavery principles and practices, can any longer doubt the propriety of our secession.

The Yearly Meeting of Ministers and Elders, at their session in 1842, found on the reports of one of the Quarterly Meetings, in answer to the query, whether they were in unity one with another, and with the meetings to which they belonged, the statement that they were, except that they differed in their views relative to Friends joining Anti-Slavery Societies. This answer originated in a preparative meeting of ministers and elders, when none of their members had joined such societies, which accounts for the form of expression used. Though none of them had joined, yet some of them were not willing to condemn those who had; while the greater part were in favor of rigorously proscribing them. This was the difference of opinion spoken of. The select Meeting proceeded to appoint a Committee to take the subject into consideration; and the result was, the issuing of an epistle of advice to the subordinate meetings, and the appointment of a Committee of twenty-seven ministers and elders, nearly, if not quite all of whom were strong opposers of what is called modern abolition, to carry it down, and enforce it in the subordinate meetings. This work they commenced and carried on in good earnest, laboring to draw Friends away from all activity in the cause, and directing the removal from their stations, of all ministers and elders who were engaged in it, or who were not known to be in unity with these proscriptive measures.

The following extract is taken from the Epistle of advice above spoken of:

"The meeting in an especial manner was exercised in regard to some of the members of this body *joining Anti-Slavery Societies, in opposition to the repeated advice of the Yearly Meeting.* And in regard to others who are giving *their strength and encouragement* to those individuals who have thus acted."

Here is undeniable evidence of the truth of what we have often asserted, and which has been as often denied by our opposers, that our offence consisted in our Anti-Slavery principles and practices. Some of us were censured for acting in the Anti-Slavery cause, and others because we could not unite in the proscriptive measures against those who had thus acted, and continued to treat them as brethren. And the refusal to cease our labors in the Anti-Slavery cause, and to join in the opposition where the acts of insubordination which they alledge against us, as is abundantly proven by the following quotation from the same epistle:

"The spirit which would set at naught the advice of the Yearly Meeting, it is believed *is not qualified to administer the discipline.*"

This fully explains the cause of the alledged disqualification of those eight members of the Meeting for Sufferings who were removed from their stations at the same time; the Yearly Meeting refusing the reasonable request to state the cause of their disqualification on minute.

These things are stated, not for the purpose of finding fault with our opposing brethren, but as affording additional evidence, to that already given to the public, that in our separation from the old Indiana Yearly Meeting, we pursued the only course left us, by which we could retain the privileges of religious society, and at the same time live in the discharge of those duties which we believe to be imposed upon us by the most solemn obligations. Some of us could not in justice to our consciences, consent to the closing of our meeting houses against Anti-Slavery meetings and lecturers, and to refrain from joining Anti-Slavery Societies, as advised by the Yearly Meeting, and others could not unite with those advices and join in the arbitrary measures which were adopted for enforcing them. For these things we were accused of insubordination, treated as offenders and rebels, against the order of Society, and virtually driven to our present position. We rejoice however in the belief that our sufferings in the cause have done much for its advancement. We are convinced that the result of these measures has been measurably to check the spirit of opposition to the Anti-Slavery action of Friends, not only in Indiana Yearly Meeting, but in others. We are satisfied that those Abolitionists who remain with the body, have much greater privileges in this respect than they had before, or than they could have had, if we had not separated. A mitigation of the opposition was found necessary in order to prevent a continued secession; and we are satisfied that no other Yearly Meeting will now venture to proceed to the same measures, for fear of like consequences.

What we have now to say to you, dear friends, is, to exhort you to faithfulness in the maintenance of our testimony against Slavery, as well as every other testimony to which the truth has called us, not in word only, but in *deed and truth.* The times loudly call for consistency at our hands. Of what avail, we would ask, is a silent testimony against Slavery. A vast majority of the nation profess to be opposed to Slavery, but the evil still continues, and will continue until the people are aroused to action by an alarming conviction of the sinfulness of thus slumbering over the unutterable woes of near three millions of our fellow-citizens and fellow-heirs of eternity, or until God shall rise in the majesty of His inflexible justice, and hurl the bolts of his fierce anger, thick from the armory of Heaven upon this land of oppression. We have no doubt but the time has fully come when it is your duty, when it is our duty, when it is the duty of all who desire to promote the glory of God in the highest, and on earth peace, good will to men, to cry aloud and spare not, to raise their voice like a trumpet, and show unto the people and rulers of this nation, their sins and transgressions. Come we beseech you, in love, let us reason a little together on this most interesting subject. Let us ask you to put the question to your own hearts, as in the presence of Him who knows your most secret thoughts; are you faithfully discharging your duty to the crushed—the bleeding—the dying slave, to his hardened and cruel master, to your country, and to your God? Are you remembering those that are in bonds as bound with them? Do you realize in the feelings of your hearts, that the suffering slaves are your brethren and sisters? Do you feel willing to suffer with them and for them, all that may be required at your hands? Do you endeavor, in imagination, to place yourselves, your souls, and your bodies, your fathers and your mothers, your husbands and your wives, your sons and your daughters, in their stead? And do you feel willing to do unto them as you would that others should do unto you? Oh! if you do, how careful you will be to embrace every opportunity to plead their cause! Like Job of old, the cause which you know not, you will search out. How guarded you will be "to throw no discouragements in the way of those who are laboring to promote universal emancipation, whether those laborers be found within or without the pale of society." How anxious will be your inquiries for the path of duty, and how you will dread to do anything that may tend in the least degree to the strengthening of the bonds of the slave! O, be consistent, we beseech you, and do not give your strength to the oppressor, by casting your votes so as to uphold the slave power, which has too long ruled in the councils of the nation. You know that slaveholding domination has brought disgrace upon our Government, and upon the profession of the Christian name in the United States, and is fast bringing our country to the very threshold of ruin. *Will* you, CAN you, DARE you, give your support to this ruinous principle, by so using the elective franchise as to aid in elevating to office practical slaveholders and defenders of Slavery? Be entreated to pause and reflect, and refrain from so inconsistent a course.

We would likewise respectfully bespeak your serious consideration of the question, how far you are supporting the system of Slavery by freely trafficking in, and consuming its products? You must be convinced that without a market for the produce of the slave's toil, the system would fall. Do not all who freely purchase this produce for speculation, or for their own consumption, voluntarily contribute to the support of Slavery? We cannot see how a negative answer can be given to this query; and if not, are not all who are conscientiously opposed to Slavery, under strong obligations earnestly to endeavor to wash their hands in innocency, by abstaining so far as they can, by any reasonable sacrifice, from the use of such articles.

There is yet another point to which we wish to draw your close attention. It is the subject of assisting fugitives from Slavery. We are aware that many of you are opposed to the practice, and the Yearly Meeting of North Carolina has issued a minute disclaiming it, as a departure from correct principles, and declaring their "utter disapproval of such interference in any way whatever." We are grieved to witness such a low, time-serving, man-fearing, popularity-seeking spirit manifested by a Yearly Meeting of the Society of Friends, and we feel bound by our sacred obligation to the cause of humanity and Christianity, to enter our solemn protest against the principle contained in the North Carolina minute. We do not propose to enter into a particular examination of this subject; but we would say, Has the master a moral right to his slave? You, we are sure, will answer NO. Then the slave is under no moral obligation to serve him, and violates no moral principle in absconding. And if it be right for the slave to escape, it cannot be wrong in his brother to assist him. But when we look at the subject in the light of the gospel, it assumes a very important aspect. When we consider, that if we were in slavery, we should desire assistance in making our escape, and remember that we are commanded by Him whom we should obey rather than man, to do unto others as we would that they should do unto us, we feel it to be an indispensable duty to aid our suffering brothers and sisters on their toilsome journey from Slavery's foul dominions, to a land of safety and freedom. Whether we should obey man or God, judge ye.

Finally, beloved Friends, we would exhort you to faithfulness, in every good word, and work. May you seek earnestly to know your duty in all things, and perform it in singleness of heart. May the fear of man be banished, and may the fear of God be kept always before your eyes. So shall you experience the truth of the saying, "The name of the Lord is a strong tower, the righteous runneth into it, and is safe.

Signed, on behalf of the meeting.
WALTER EDGERTON, }
REBECCA EDGERTON, } Clerks.

THE SLAVE-TRADE IN ALGERIA.

The following is an important communication on this subject from the French Governor-General of Algeria to the Duc de Montmorenci, President of the African Institution, dated Algiers, October 4:

MONSIEUR LE DUC:—I have received the letter you did me the honor to write, for the purpose of inducing me to abolish in Algeria the sale of men, now that we have subdued the country. Undoubtedly, it is after the sanguinary contests of the field, after victory, "that should come the serious attention required by afflicted humanity." I agree with you on this point; the only essential difference I have with you, is, as to the fitness of the moment. Has the moment come for forbidding to the Arabs the trade in negroes? Would such a measure be good policy? Is it true that I would serve the interests of humanity, with respect to the negroes, in preventing that trade in Algeria? These, M. le Duc, are questions that I have fully considered, before and after reading your letter. On the first point I do not think that we have ruled the Arabs long enough to be able safely to adopt a measure which would so seriously affect their interests. The administrative system of the Arabs is far, thank God! from resembling that of France. Had we modelled it on the latter, we should have a heavy army of functionaries, and consequently a heavy budget, which Africa could not support, and the mother country would not vote. Yet nothing less would suffice than the array of French administration, with its many functionaries, its police, its gendarmes, to give the least hope of making effective the measure which, in the name of humanity, you ask for. Do you wish to know the administrative and governmental system of the Arabs? It is this: at the head of affairs, is the general officer commanding the province or subdivision, assisted by an officer entrusted with the Arab affairs, (Chargé des Affaires;) then comes the Aga, commanding several tribes; then the Kaid, the chief of a tribe; then comes the Sheikh, chief of a part of a tribe. The Aga alone is paid, the Kaid and the Sheikh have no other emolument than a small share of the taxes and fines. Behold, M. le Duc, the whole Arab Government. It has neither gendarmes, police, nor custom-house officers; for I do not consider as belonging to the Arab Government the French custom-house officers whom we have upon the coast. This Government, simple, cheap, and purely military, answers entirely our existing wants. By it we raise without difficulty the taxes. We make the roads safe by enforcing the responsibility of the tribes, an institution of the Government of the Turks, and of Abd-el-Kader, which we have maintained. We procure the arrest of criminals; the cavalry of the tribes marches with us when we require it; and we are supplied, on our demand, and at the tariff prices, with beasts of burden to carry provisions for our columns or to our posts. It would be impossible to require of such a Government the vigilant attention which would be necessary to prevent the arrival of negroes by their desert caravans, and their sale in the markets of Algeria; for that would be needful more than the army of greater and lesser functionaries which you have in France. And for such a force, where, I ask you, should we get the money? Must we extort it from those subject to French taxation, (*aux contribuables Française?*) You would be cruel to them in your attempt to be humane to the negroes. You see, then, that, on the score of expense alone, the measure is at present impracticable. But even at great expense would one succeed? Remember, M. le Duc, that, in spite of the efforts of two great nations, France and England, the trade in slaves is not much diminished, and is much more cruel! How would you defend against the trade, the lines of the desert (250 leagues,) of the eastern frontier, (about 130 leagues,) that of the western frontier, (about 130 leagues,) making in all five hundred and ten leagues of frontier to be watched to prevent the introduction of negroes? As that is impossible, we must watch the markets of the interior, which on so large a surface, is not more easy than the other course. And, were the markets watched, the negroes would be sold one by one among the tribes. You see that there would be a wilderness of obstacles to the execution of the resolution, *un dédale de difficultés dans l'exécution de l'arrêté.*) Would the measure be politic while our authority is of such recent date, with a people still furious at having been compelled to submit to the yoke? Have we not enough causes of contest, without wantonly (*de gaté de cœur*) giving this? It would be one of the most excitable causes of rebellion, for the Arab especially insists (*tient infiniment*) on having negroes; and, if on this account rose a rebellion, as I think inevitably would, who would bear the consequences? Your soldiers, children of France—your treasures. You would make your fellow-citizens pay dearly indeed for your feelings of inopportune humanity. Look to the Southern States of America, (United States?) Has it been possible for them to renounce slavery? Has it been possible to make them remove slavery? Has not the central Government given way from fear of a rebellion and separation? And yet you would forthwith impose on the Arabs the immense hardship of not having negroes to help them in cultivation, and even negresses to marry, for they often marry them. Recollect, M. le Duc, that the Koran allows holding slaves, but orders that they be treated like the children of the tent. The Arabs are rarely inattentive to this order. The negro and negress are, in a certain way, of the family; they are treated in every respect as though they were; and there is nothing more unusual than to see an Arab ill-use his slaves. Such a fact is a reply in itself to the question of humanity. I am convinced that it is happier for the Arabs of the Soudan, who from any cause fall into slavery, to be sold to the Arabs of the Tell and of the Little Desert, than to remain in the hands of the enemy who has seized them. I must add that the Arabs very often give liberty to their slaves. Such is the case after a certain number of years of faithful service, or on the death of the head or any important member of the tent. You perceive, M. le Duc, that when one sees things from afar, from one point of view, and under the influence of a feeling in itself very praiseworthy, one is exposed to fall into error as to the opportunity and advantage of applying one's theory to such and such a country. Let us beware of trying on Algeria experiments of all the theories that are hatched in the brains of every Frenchman, (*qui boillonnent dans le cerveaux de France.*) We might be severely punished for our sentimental levity; the philanthropy we would practice in Algeria might become cruelty to France. Her people and her money would be required to repair the mistakes of her philanthropists. Let us first attend to the interests of our country, and afterwards do all possible for philanthropy. To relieve as much as I can the fears of your humanity, I will tell you that there are no public markets of slaves at Bona, Oran, or Algiers; all dealings are by single transactions in the interior of the tribes, far from our eyes and our inspection. Besides, the number of slaves brought into Algeria is inconsiderable, as they are not employed in agriculture; they are employed in household and domestic duties, and, notwithstanding their small numbers, to suppress them would be a great subject of discontent with the Arab chiefs. Moreover, the question of compensation would arise here as well as in the case of our colonies; and you well know whether or not that is easily settled. Agrées, M. le Duc, l'assurance de ma haute consideration.

Le Gouverneur-Général, MARECHAL BUGEAUD.

P. S.—I had forgotten one argument. We wish to open commercial relations with the interior of Africa. Can we do so, by taking from the inhabitants of that distant land a branch of their trade?

EXTRACT FROM A NARRATIVE OF A VISIT TO THE WEST INDIES.

Among others who came to see us this morning, was a Mahometan priest, named Emir Samba Makumba, with whom we had an interesting interview, and obtained from him a brief history of himself and his people, now resident upon this island, where they continue to worship after the manner of their fathers, according to the precepts of the Koran.

He is about sixty-six years old, his hair and beard, which he has allowed to grow long, are white. He wore the habit of his order, a flowing white tunic. Samba could speak several languages; he addressed us in Arabic, pronouncing the benediction of the Mahometans on those they esteem as people of God. Afterwards he conversed in French, and our friend, H. L. Jobity, interpreted for us. His countenance was remarkably serene, and although he had been "a man of sorrows, and acquainted with grief," yet his face was lighted with a smile.

He was by descent a chief and a priest among the Mandingoes in Africa but in early life was taken captive in one of those intestine wars which are unhappily occasioned among the native tribes in Africa by the slave trade. He belonged to the tribe Fullah Tauro, which engaged in a war with six other tribes in Africa to prevent them, as he said, from carrying on the slave trade.

The Mahometans are forbidden to make slaves of those of their own faith, and when any of their people are concerned in this traffic, they believe their religion requires them to put a stop to it by force. It was for this purpose a war was commenced by the Fullahs against these other tribes, and in this war Samba was taken prisoner, and sold as a slave. He was brought to this Island at the age of twenty-one years, and was purchased from a slave-ship by a French planter, who gave him the name of Simon Boissere. Possessing a superior mind, he was soon placed by his master as superintendent of his plantation. Laboring faithfully, and opportunities being afforded him, he soon earned a sufficient sum of money to purchase his freedom. Instigated by his example and advice, others of his countrymen also succeeded in securing their freedom. They then formed themselves into an association to maintain their religious profession, Samba acting as their priest. Their next effort was to purchase small tracts of land, upon which they erected habitations, and were thus enabled by the produce of their gardens, &c. to support themselves respectably. Having secured comfortable homes they turned their attention to their suffering brethren in captivity. Liberal subscriptions were made among them for this benevolent object, and when a slave-ship arrived at the colony, Samba and his friends were the first on board to inquire for Mandingoes, and if there were any among the captives, they ransomed them immediately. Up to the time of the declaration of freedom, they had released from bondage upwards of five hundred in Trinidad alone. Their operations were also extended to other islands. There are several hundred of them at present in this island, and although they continue their form of faith and worship, they are noticed for their habits of temperance and exemplary deportment. In this respect they have been as lights to their professing Christian neighbors.

The old man said he mourned over the condition of the Christian world, he regretted that their youth were in danger of being drawn away by the evil practices of the Christians. He thought it was safe to judge people by their actions; and when he saw the Christians holding those of their own faith in Slavery, engaging in wars with members of their own church, and addicted to habits of intemperance, all of which the Koran forbids, he thought it was sufficient evidence that the religion of Mahomet was superior to the religion of *Anna Bissa*, (Jesus Christ.)

We told him we understood the religion of Jesus as forbidding all these practices, but that the professors of the religion of

your country?" to which we replied nearly three millions. At the information he gave a look of astonishment and indignation.

We asked him if he believed the great God who made all things had placed a witness of himself in the hearts of all men, to teach them what is right and what is wrong, to which he replied, "Yes, certainly; God has placed his spirit in man, to show him good and evil, and man ought to obey it, for by so doing he would please his Maker, and be accepted of him." He further remarked, "It is by listening to evil suggestions that he becomes very wicked." He thought the Christians degraded themselves by selling the Bible, which they considered a standard of religious faith. "You ought not to sell your religion," meaning the Bible, "or take pay for expounding it," meaning for preaching. We told him we did not do it, we came out of love and good will to see the people of these islands, that we might encourage them to love and good works.

"*Then*," *said he*, "*you are men of God, and I hope the Lord will bless your labors, and make you useful in spreading his truth in the world.*"

It was a pleasure to be with this benevolent individual, who may be looked upon as one of the brightest philanthropists of the age. When we consider the humble sphere in which he has moved, and the limited means at his command for accomplishing a benevolent scheme, which had for its object the emancipation of all his countrymen in captivity, (the Mandingo slaves,) and contemplate the success which has attended the labors of Samba and his coadjutors, this brief account of him will be esteemed worthy of record.

From the Elevator.

"GO TO SMALL STREET."

In all the recent discussions of the Anti-Slavery questions in this city, the opposers of liberty have asserted that the degradation of the colored race was the certain consequence of giving them freedom. "Go to Small street," they have cried, and see their condition. It needs no great wit or information to perceive the unfairness of branding a *class* of 25,000 people with the ignominy of a few hundreds only of the most wretched. And it may be safely affirmed that there is not more vice and crime committed by the 25,000 colored citizens of Philadelphia; than by 25,000 white people in the same or kindred employments, and with similar advantages for moral and intellectual culture.

But I have a little more to say on this topic. A few days ago, in company with a friend, I took pains to survey the moral desolations of Small street and its vicinity. No man with a human heart in his bosom can survey such a mass of wretchedness without deep emotion. A mere glance at the buildings shows that *alcohol* is the foster-father of nearly all the depravity and wo that we witness.

There, for instance, is a dark, damp cellar, about twelve feet by sixteen, in which from twenty to thirty human beings, white and colored, find their nightly lodging *on the floor*: for which they pay from three to six cents each. Who occupies the building above? *A rum seller!* Almost every other house is a licensed or an unlicensed groggery. A few questions and answers will give us more light in regard to Small street than a long declamation.

Question. Who owa these wretched houses and cellars?

Answer. White men, with hardly an exception.

Q. Who *rent* the damp underground sleeping rooms to their throng of miserable ones?

A. Nearly all are rented by *white* men.

Q. Who keep the grog shops that absorb two-thirds of the means of the poor people?

Who brew the whiskey, *water* it, sell it, and pocket the profits?

A. WHITE men and *women*, in most cases.

Q. Who keep all the shops where pilfered goods of all sorts are sold, for room and food?

A. *White people* in every instance.

Q. What class of people live in Small street and its vicinity, in the "infected district?"

A. About *one-third* are whites, two-thirds colored.

Q. What is the general character of the white third.

A. They are low rumsellers, receivers of stolen goods, harlots, and brothel-keepers, drunkards and gamblers of the very worst class in the city; whose very presence is a contamination, whose touch is pollution. The respectable whites are the exceptions, the minority. What wonder that such beings, *who live on the vices they create*, are able to debase a large part of the colored people around them!

Q. What is the general character of the colored people of the district?

A. It is not good, but it is improving.

Almost all the temperance men in that neighborhood are colored. The only signs of cheerful, virtuous industry, I could find were in the rooms of colored people. Could the accursed grogshops be broken up, two-thirds of existing vice and misery would at once disappear. A few active *colored police-officers* would be a great blessing to the neighborhood. Indeed a reformation double the value of the real estate of the district, which is now actually growing less and less. White men have the means of reform in their hands; and they will neither use them or suffer others to do it.

Q. Who built the "Temperance Hall" for the reformation of this district?

A. Colored citizens.

Q. Who pulled it down because God blessed the work, and rescued a vast number of the poor from misery?

A. The *white* "Commissioners," one of whom was and is a rumseller, on the corner of the same lot on which the Hall stood!

Q. Are there no white neighborhoods as bad as Small street?

A. *Plenty* of them. But the colored men's paper will not seek to elevate its friends by decrying white men's vices.

Q. Who, in fine, is responsible to God and the community for the vices of Small street?

A. Let facts speak and the people decide.

Who crush the colored man by senseless prejudices? Who keep him out of the most profitable and honorable pursuits? Who live on the profits of his vices? Who try their utmost to degrade him, by partiality in the Criminal Courts? Who thrust him into the "nigger pew," and Jim Crow car? Who take from him his only security against oppression, the ELECTIVE FRANCHISE, and then meanly complain if the colored man does not rise in *spite* of a mountain's weight which his vilifiers throw upon his energies?

In despite of *all* these and kindred sources of evil, we are bold in affirming, that there is no class of the people of Philadelphia, who, considering their advantages, are advancing so rapidly in wealth, intelligence, refinement, in all that constitutes true respectability. We challenge investigation into the case; "our enemies themselves being judges."

Dear Mr. Editor, I pray you vindicate the people of color from the ignorant and shameless assaults of their enemies. Let it be seen that their *manhood* has not been lost, with the right of suffrage!

From the Colonization Herald.

DECREASE OF THE COLORED POPULATION OF THE SOUTH AND WEST.

Medical Institute of Louisville,
November 15th, 1844.

DEAR SIR:—Since our interview in Cincinnati, I have been so much engaged, in entering on my duties for the winter, as to be unable till now, to comply with your request, for some notice of the diseases of the colored population of the Southwest. As I told you then, my inquiries were chiefly made in Alabama, Mississippi, and Louisiana, in the spring and summer of 1841 and '44. Of the diseases which I am about to mention, I witnessed most of the varieties, but the greater and better part of my information, was derived from conversations with physicians, planters, and overseers, carefully noted down at the time. By referring to these, I give you the following statement:

1. Many infants die of trismus, or lock-jaw, when they are but a few days old; after that early age, convulsions, and summer sickness (cholera infantum and worms, carry of quite a number.

2. They are liable to measles and scarlet fever, both of which were prevailing, (but especially the former,) on many plantations which I visited; which diseases seems to be as fatal to them as to the whites.

3. Scrofula or king's-evil is of frequent occurrence; and consumption, or cachexia africana as it has been called, is prevalent and always fatal.

4. On many plantations the strange habit of eating dirt or clay, the common soil of the fields, particularly that of the Mississippi bottoms, produce serious and fatal diseases. I was told of one estate in South Alabama, on which fourteen slaves had died from this cause, and visited another in Louisiana, on which I saw nearly half that number unable to work from the same practice.

5. A disease of the heart, conjectured to arise from dirt-eating, destroys quite a number. I met with several cases, and heard of a plantation on Red River, where more than thirty died from this malady.

6. Tetanus or lock-jaw from wounds, is extremely common, and almost uniformly fatal. Some cases occur without previous wounds. A physician in Alabama, told me he had, in fifteen years, met with at least fifty cases, nearly all in colored people, and all but one fatal. I met with several young physicians in the smaller towns, who had respectively, met with more cases, than have occurred in Cincinnati from its first settlement.

7. Diarrhœa and dysentery, of frequent occurrence, are often fatal.

8. When the cholera was epidemic, in 1822, 3, and 4, it swept off great numbers—was more destructive, in fact, to the colored than the white people of the Southwest.

9. Epidemic erysipelas, or black tongue, has prevailed on many plantations within the past year. I was told of one, in Mississippi, on which seven had died of it.

10. The colored people are not proof against the cause of yellow fever; but as they are not numerous in the cities and towns, where only it prevails, the mortality from this disease is not great.

11. Acute inflammations of the lungs, are among the most destructive diseases of the colored population. These are catarrh, croup, bronchitis, pleurisy and pneumonia, or inflammation of the substance of the lungs, which is the most frequent and fatal of the whole. These maladies often destroy life in a few days; but sometimes the patient recovers, with his lungs rendered permanently unsound. I saw many cases of this kind. This group of diseases, produced by changes of weather in winter and early spring, occasion more deaths than any other, except the next.

12. Intermittent andremittent fevers—simple, and malignant or congestive—are the greatest outlets of human life among the people of whom I am speaking. They return every year in the latter part of summer and in autumn, and one attack is no security against another. When they do not prove fatal, they leave behind them diseases of the spleen, and dropsy. In the following winter those who were down in autumn, are tender and often die of inflammation of the lungs.

In addition to the diseases I have named, others occur now and then with considerable frequency, of which I may mention: rheumatism, epilepsy, colic, hysteria, and several infirmities peculiar to women.

From this catalogue, you will perceive that the colored population of the Southwest, are by no means exempt from a variety of formidable diseases. As we come further north tetanus and autumnal fever get less, but consumptions and inflammations of the lungs increase. All over the region of which I have spoken, the greater part of the practice of every country physician, is among the colored people. A gentleman in Louisiana, told me that he received a salary of $1200 a year, for attending on a single plantation. From all I have read and heard on the diseases of Liberia, my impression is, that if half the colored population of a Southwestern plantation, were sent to the colony, they and their descendants, in ten years, would number more than those left behind.

With great respect, I remain, dear sir, your obedient servant, DAN DRAKE.

Mr. PINNEY.

CASE OF MISS WEBSTER.

The Louisville Journal gives the following synopsis of the evidence in this case:

SPECIAL TERM OF THE FAYETTE CIRCUIT COURT.—Hon. Richard A. Buckner, Jr. presiding. Tuesday, December 17, 1844—Commonwealth vs. Delia A. Webster, and Calvin Fairbanks. Indictment for stealing the negro boy Louis, the property of Thomas Grant & Co.

The case coming up for trial, in answer to the question whether she was ready for trial, Miss Webster responded in the affirmative; but demanded a separate trial, on the ground that she did not believe she could receive a fair trial if tried jointly with Fairbanks, because of the prejudices existing against him, and of certain evidence which she understood was to be produced against him at the trial by which she believed her cause would be injuriously affected. Having made affidavit to this effect, the motion was granted.

Fairbanks applied for a continuance—was sworn, and stated that some of his most important witnesses were absent, particularly a Mr Allen, of New-York, by whom he expected to prove that there were no negroes in company with him on his journey to Maysville. Also that his counsel, John M. McCalla, had lately left Lexington, and he had no opportunity of employing others. The court, thereupon, appointed William B. Kinkead as his counsel; and after some debate, granted his application and remanded him to jail.

Miss Webster was then arraigned, and pleaded *not guilty*.

For the Commonwealth—Mr. A. H. Robertson, Commonwealth's Attorney, assisted by Richard Pindell, Esq.

For the Defence—Messrs. M. C. Johnson, Coombs, and Shy

After some difficulty, a jury having been empannelled, the Commonwealth commenced the examination of its witnesses, whose evidence was as follows:

Miss Webster, for some months previous to her arrest, taught school in Lexington, and boarded with a Mrs. Glass. About the first of September a man calling himself Fairbanks, came to the house and inquired for her; was told that she was absent; stated that he wished very much to see her, for, although entirely unacquainted with her, he knew some of her friends in Ohio. When Miss W. came in, Fairbanks introduced himself, and immediately desired a private conversation with her. They retired to a separate room, and remained there together and alone for some time. At Miss Webster's request Mrs. Glass consented to receive Mr. Fairbanks as a boarder in her house, and from that time until a day or two previous to his arrest, they held long conversations together, and seemed desirous of avoiding observation. On Monday, 23d of September, Fairbanks called on *Parker Craig* to inquire if he could get a hack to go to Maysville on the next Saturday. Craig told him he could.

On Wednesday he again called to provide against disappointment. On Saturday he came to Craig and ordered the hack to be sent to Mrs. Glass's, where a young lady would join him. He asked if he could get to Paris that night, starting at five o'clock. Craig told him he could—how long it would take him to go to Maysville and return? and was answered four days. He then remarked that he would start at five that evening, go to Paris that night, and Maysville the next day, if it was not too hard a drive. The hack called agreeably to instruction at Mrs. Glass's, and Miss Webster got into it with Fairbanks, stating to her landlady that she was going to spend the Sabbath in Versailles with some friends, and would return early on Monday morning. Instead of going directly to Paris, as Fairbanks had stated he intended to do, it was proved that the hack was at the hospital at six o'clock, and at the Bruen House in Lexington at half-past six, where two trunks, both of leather, which Fairbanks had left there some days before, were placed upon it. The keeper of the first turnpike gate on the Maysville road, proved that no hack passed the gate on that evening before nine or ten o'clock, so that they could not have left Lexington before half-past eight or nine. The same night that these transactions are proven to have taken place, *Lewis*, the slave named in the indictment, the property of Messrs. Grant and Baxter, escaped, together with *his wife* and *child*, the property of Mr. Bain. The next thing heard of Fairbanks and Webster is from the tavern-keeper at Washington, four miles on this side of the Ohio; he says that a hack passed that place on Monday morning driving rapidly with the curtains all down; that on Monday morning about one o'clock, he was aroused by the return of the same hack, out of which came Fairbanks and the prisoner; there were two leather trunks on the hack as it went down, but none as it returned; the horses were very much fatigued; they remained at his house for some two or three hours, when he (the tavern-keeper) went out of the room to see about the horses, leaving Miss Webster and Fairbanks *alone*; when he returned the *door* was *locked*, and remained so till about four in the morning, when they came out to start; there was no bed in the room; Mr. Music (the tavern-keeper) thinking that they were a runaway couple, laughed at them a little about it, but they neither acknowledged nor denied such to be the fact.

On Sunday morning early, Mr. Bain found that his servants (the wife and child of Louis) had absconded, taking with them *two leather trunks*; he proceeded to inquire what hacks had left town, and Craig, hearing of it, immediately suspected that they had gone off in his hack with Fairbanks. Traces of hack-wheels were found in the street, where the hack had turned round just by Bain's residence, and these traces were recognized by Craig as the track of his wheels—which he knew by the peculiar conformation of the *tire*. Bain and Craig started then for Maysville, and a few miles the other side of Paris met the hack returning, with Fairbanks and Webster still in it. Fairbanks asked Craig if he recognized the horses: no, he replied, one of them is not mine. Fairbanks then explained that one of the horses he hired from Craig had died from fatigue in Millersburg as they went down; they there obtained another which they took with them, and on returning, a strange horse, the one he now saw, followed them from Mayslick to Millersburg, where they returned the horse they had hired on going down, and put in the one that had followed them. Craig then asked him where he had been, and he replied, to assist a runaway couple to be married. What were their names? asked he; when Miss Webster sharply told Fairbanks *not to answer the question.*

The driver then proceeded to Lexington—Bain and Craig following just behind them. Heard that Miss Webster was suspected of stealing negroes. Mrs. Glass, with a pass-key, entered her room and found in one of her trunks several letters from Oberlin, Ohio, one from Fairbanks, proposing to come over and assist her in running off slaves, &c. These letters the Commonwealth attempted to read, but was not allowed by the Court, on the principle laid down in Greenleaf and the authority of the cases here cited, that the mere possession of letters, not proved to be answered, is no evidence of acquiescence in their contents, [1 Greenleaf's Evidence.] In the meantime, Craig and Bain returned with their prisoners, and Fairbanks was immediately searched by the jailor, and a letter, found in his possession, was attempted to be read by the Commonwealth, on the ground that on proof of a conspiracy, the acts and declarations of one conspirator in pursuit of this common object, is admissable against them all. [See cases Rex. vs. Watson, 21 Howel St. Tr.—American Fur Company, vs. United States, 2 Peters. 1 Pl. and Am. on Evid. 215.] The Court refused permission to read the letter, there having been as yet no sufficient proof of a conspiracy between Fairbanks and Webster, which must be established, at least *prima facie*, before the acts or declaration of one could be received against the other. [Stark, Ev. 326.] Greenleaf Ev. 122.)

It was then proven that in a conversation held subsequently to her arrest, Miss Webster had declared that she had gone with Fairbanks to assist a runaway couple to get married; that afterwards she said that Fairbanks, who pretends to be a preacher, had persuaded her to go to Millersburg with him as he had some ministerial duties there to attend to. In another conversation she was asked where the negroes got into the hack. She answered, no negroes got in. But between this place and Paris, three persons, *a man, a woman, and a child*, (mark the coincidence,) got into the hack; but added, they were all white persons, to her unknown. Again she stated that Fairbanks had deceived her, and under pretence of taking her to Versailles, had lured her on to Maysville. The Commonwealth, having previously several times attempted to do so. It bore date the Thursday previous to the day the negroes escaped. After noticing the failure of the writing in his attempt to run off a negro woman, the wife of *Ghilson*, a negro who it seems had made his way to Ohio from this neighborhood, he goes on to say that Miss W. and the writer had concluded to carry off three negroes, a man, named *Louis, a stout, active boy, his wife* and child, and that they would attempt it on the following Saturday; that on arriving at Aberdeen, he would send them on by the *daily* or *underground route*, and would then return to Miss W. to Lexington; that he was boarding in the same house with her, and that *neither was suspected*. He says further that he already sent his baggage to Cincinnati, (remember the *two leather trunks* taken from the Bruen House,) and would follow it there as soon as he had seen Miss Webster home. I may probably send you a copy of this letter, if you wish it. No evidence of any moment offered by the defence. The jury retired on Friday evening, after hearing the able argument of counsel, and brought in, on Saturday morning, a verdict of guilty, fixing her punishment at two years imprisonment in the penitentiary. Sentence was pronounced by Judge Buckner on Saturday, January 4th, and the prisoner taken down on Thursday, the 9th, to Frankfort.

Foreign.

From the New Orleans Picayune.

MEXICO.

By the way of Havana, we have dates from Vera Cruz and Mexico as late as we have received direct. We note in our files some new items of information, which we do not recollect to have seen before. On the 30th of December, Santa Anna was at Ayotla, a small village a short distance this side of the capital.

A private letter, dated the 28th of December, states that the force under Santa Anna exceeds 10,000 well appointed troops, and yet the writer is confident that this large command cannot avail him. The capital is defended by 20,000 men, of whom 12,000 are regular troops, and 8,000 belong to the National Guard. Many families had left and were leaving the city.

A private letter from Vera Cruz, dated the 2d instant, says it will be impossible for Santa Anna to make good a retreat upon that city, and that most probably he will be forced to fly by way of Texpan. This, we believe, is a small port near Tampico.

On the 13th of December, the supreme Government gave orders to the commandant general of Tobasco, that the French and other prisoners now in that department, compromised in the expedition of General Santmanat, should be assured that they had no reason to fear the loss of their lives; that they should be treated with proper consideration, and receive all necessary comforts, until their case should be judicially acted upon.

From the New Orleans Tropic, January 15.

TEXAS.

The sloop Cutter, three days from Galveston, arrived at this port yesterday. From a gentleman who came passenger, we learn that President Jones has *issued a Proclamation annulling the recognition of Gen. Duff Green as American Consul at Galveston!* The President, we understand, states that the honor and interests of the nation imperatively demand such a course.

The cause of the flare up between President Jones and Gen. Duff Green, we understand to have originated in a most insolent attempt on the part of Green to dictate to the President. The latter gently insinuated that when he desired Gen. *Green's* advice he would solicit it. This answer, it seems, raised Green's dander, whereupon it is said he had the indelicacy and want of good sense to *threaten* the Executive, and intimated that he would make the Executive office a very unpleasant resting place for his Excellency the President,

Such conduct *could* lead but to one result. The President very properly ordered Green from his presence, and cut short his official functions.

Communications.

Manual Labor Institute.

DEAR BROTHER:—Please have the kindness to publish in the Standard, the following acknowledgment of receipts, in aid of the Manual Labor Institute at Dawn, West Canada, for the education of refugee slaves. This object is one of interest to Christian philanthropists on both sides of the Atlantic. I would gladly give your readers a full statement of the present condition and claims of the Refugees, and our plans of usefulness among them, but for the fact that the Eighth Annual Report of the Canada Missions is now due, and will come before the public soon. It affords me much pleasure to be able to record, not only the benevolence of those who generously contributed their money, but in many instances, peculiar expressions of sympathy and kindness, especially as they appeared in lovely contrast with the mean, churlish spirit of some, who, with more than barbarian rudeness, spurned me from their presence.

The hospitality of certain friends in Philadelphia, New-York, Providence, Boston, &c. availed in materially curtailing the expenses of my recent tour, and will long be remembered with gratitude. I must not fail to notice the kindness of my excellent friend, Ellis Gray Loring, Esq. of Boston, through whose generous interposition, as clerk of the Western Railroad Company, I was favored with a free passage through to Albany. Thanks to that Company for its benevolent regard for the welfare of God's afflicted and hound-hunted poor, who are compelled to fly to foreign shores for liberty and protection. Our cause is onward, and I have no doubt that the recent imprisonment at the South, of innocent northern citizens, will greatly accelerate its progress. If I were covetous of honor, I would seek for no greater beneath the glories of heaven, than that of suffering with those martyrs of Liberty, or in their stead. If such horrible encroachments of the slave power would finally work the dissolution of the Union, which is probable, it would be well for the slave. My settled conviction is, that Dissolution must be antecedent to Emancipation, but I have no time now to state the ground of this conviction. If the sundering of the Union is necessarily antecedent to the abolition of slavery, may God speed the time. The sooner it comes the better.

RECEIPTS.

Knowlesville, N. Y.—G. Samson and family, 60c.; Mr. Tillinghast, 25c.; J. W. 15c.;	$1.00
Rochester, do.—C. Avery 25c.; cash 25c.; Anna Mott, 50c.; S. Connell, 94c.; H. W. Brewster, $1;	2.94
Vernon Centre.—Collection, $2.96; Mr. Bates, Syracuse, 75c.; Mrs. H. Whitesboro, 25c.;	3.96
Ladies in Utica, for Isaac J. Rice, by A. H. Hunt,	3.00
Belleville, New Jersey.—T. D. W. 94 c.; Cash, $2; Cash, $1.18;	4.12
Newark, do.—T. V. Johnson, $5; E. Conger, $3; Saml. E. Cornish, $1; Wm. Paterson, $8.25;	17.25
New-York.—A Friend, $10; Cash, $20; Judge Jay, $10; Cash 10; John Jay, $5; Mahlon Day, $5; W. E. Whiting, $5; Samuel Leeds, Jr. $5; A. Leister, $5; Cash, $5; B. Tatham, Jr. $5; Cash, $5; a Friend, $2; D. Harris and others, Wesleyan Chapel, $6.06; Sarah Hanxhurst, $1, and package of Tracts and Peace Almanacs; Cash $3; Robt. Sears, $2; Cash, $2; W. G. W. $2; N. H. $1; D. S. W. $1; E. Estis, $1; Cash, $2; R. Aikman, $2; Cash, $2; do. $2; do. $2; do. $1; do. $1; do. $1; a Friend, $3; R. P. J. Wright, $1; Dr. Doolittle, $1; Cash, 25c; Dr. Hallock, donation of Sunday School Books; Children of Dr. H. 37c.; W. F. Mott, copy of Dymond's Essays; Mr. Collins, donation of Books;	129.68
Brooklyn.—A Friend, $1; Mr. Weld, in goods, $1; Cash, $3; Cash, 1; do. $1;	7.00
Providence, R. I.—A Friend, $5; Den. Chapin, $5; Francis Aplin, $5; Collection, Roger Williams Church, $3.13; Mrs. Rogers, $5; Phebe Jackson, $5; A. C. Barstow, $5; T. Davis, $3; a Friend, $1; Wm. Chace, $3; J. A. B. $3; Thomas Brown, Jr. $5; a Friend, $1; Miss Pitman, $3; Collection from Colored people by Rev. Mr. Ashman, $5; Collection at Wesleyan Chapel, Fountain St. $4; Sabbath School Collections Fountain St. Chapel, $20.40.	81.53.
Pawtucket and vicinity.—Gideon C. Smith, $5; James Dennis, $5; J. Wood, $1; a Friend, $1; Anna E. Chace, $2; Stephen Earll, $1; R. W. Potter, $1; a Friend, $1; J. Cole, 50c.; Mr. Benedict, $1; Mrs. Hills, $1; Collection in an Omnibus, $1;	20 50
Boston, Mass.—Ellis Gray Loring,	5.00
Springfield.—Dr. Osgood, $2; Collection at Wesleyan Chapel, $3.65; Collection, Pincheon St. Church, $3.17; Colored Wesley Chapel on the Hill, $3.06; Widow Stearns, 50c.;	13.38
Troy, N. Y.—Miss Lucy Briggs, $1; P. P. Stewart, $6.	7.00
Total - - - -	$296.26

HIRAM WILSON.

P. S.—Friends who contributed in Philadelphia, are referred for an acknowledgment of receipts to the Pennsylvania Freeman. H. W.

Letter from Mr. Pennock.

PHILADELPHIA, 1st mo. 19, 1845.

S. H. GAY:—I have just returned from a two day's Anti-Slavery Convention, held in Hicksite Friends Meeting House, East Fallowfield, Chester County, Pennsylvania, some notice of which may not prove uninteresting to the readers of the Standard, as marking the state of the cause in this region.

This place has always been esteemed a rather favorable specimen of a rather Anti-Slavery county. Some of those who were born and nurtured in the faith—the Fultons and Pierces—reside here, and speak out the Anti-Slavery sentiment unequivocally. It is one of the few places which is associated in the minds of the true with Anti-Slavery. It grants its meeting house for Anti-Slavery purposes, and has responded through the last nine years, scores of times, to the eloquence of C. C. Burleigh, and other tried friends of the slave.

Well, the meeting-house was again opened at Freedom's call. E. J. Hithcock, Dr. Hudson, Abby Kelley, and Dr. Fussell, during the first day and evening of the Convention and Abby Kelley and Dr. Fussell during the second day, rang out the certain chimes of ultra Abolitionism. Those who heard them know they spoke freely that which was in their hearts. There was no stint of pouring out the truth as they held it; and the people gladly listened, even those most opposed to it. The evening of the second day brought out a larger audience than had yet assembled. Three hundred men and women, I suppose, half a dozen or dozen mobocrats, and a few loose fellows of the baser sort, who, for fun, would join hands with the vilest, were present. Edwin Fussell had just commenced speaking, and was laying down the position, that the North were *the slaveholders*, when a mobocrat, in the back part of the house, cried out, "There, you've talked enough, you talk as if you were going to talk all night." Then came the din of war. Whistling, shrieks, yells, cries of, "drag him out, clear the house," resounded on all sides. The stove-pipe was knocked down: brimstone] was flung on the stove; panes of glass were knocked out; the women rushed from the house, crying, "Let me out, let me out;" many of the men hurried into the women's side for safety—brave men, they! some others leapt out of the windows; and all was in delightful confusion, reminding one of "a sound of revelry by night." One mobocrat, Charles Lukens, a member of the Society of Hicksite Friends, seized Edwin by the coat collar, crying "drag him out;" but there being indications of more than one playing at that game, he released his hold. Benjamin Jones stood up on a bench in the midst of the disturbers, and asserted to good purpose the right of every human being to utter his free thoughts upon any question. The Friends gathered around the gallery, and the mobocrats grew fainter-hearted. One man, with a club in his hand, being rebuked by Abby, denied that he was in favor of mob law, and affirmed that he was a friend of order. Another man, who had made some disturbance at first, after Abby had repeatedly requested the friends of order to be seated, to be calm and collected, stood up, and gave in his adherence to order. The women began to return to their places, the mobocrats to retire from the gallery, and the noise to die away. Abby's voice could now be heard, though in some parts of the room but faintly, and continually interrupted by the cries of the mob. She claimed the right of free speech—asserted the power of truth—called upon any one who could prove anything she had uttered, false, to do so, and she would humbly crave pardon. Her composed manner and calm tones did wonders. William Lukens, the father of Charles, just mentioned, himself a member of that or a neighboring meeting, and son of a pure minded woman, who ministered in former times to the people of that place, charged upon Abby the crime of "cursing the Bible,"—*that was rich!* Had he been the most devout Christian that ever breathed the pure atmosphere of the gospel, instead of the down-looking mobocrat that he was, he couldn't have been more zealous for the faith. But his Christianity was, to do unto others as he would. He couldn't travel the whole length of the text. He felt that he was tortured before his time, and writhed and foamed before the Holy Truth. He called upon Edwin Fussell to desecrate no more the place where had often sat and spoken his pious mother—he, the degenerate son! To what a pass has popular Christianity come, that such a man could war beneath its banners! Eli Hambleton testified against the slave spirit there present. Others raised their voices, and proclaimed to the people their sin. The meeting did not want for those who spoke for the right. Finally, the people took their seats, and subsided into tolerable order. Edwin Fussell proceeded with and finished a half-hour's speech upon the right and necessity of discussion upon Anti-Slavery, and was followed by Abby Kelley, who spoke of the American compact and American churches as anti-Christian, and called upon all to come out from them and testify against them. The meeting then broke up in good order.

Thus was Corinth lost and won. When will men learn that freedom of speech should be untrammeled, and that a woman's calm and truth-loving tones are more powerful to overthrow the strongholds of oppression, than thousands of armed men? The potency of moral suasion is yet to be learned. Men are stepping up—one by one—on this true platform, on that upon which all great good has been achieved, although the smoke and din of popular wrath, and the battle-field have oft-times led them to believe otherwise. If our female lecturers do nothing more than exemplify this truth they will do incalculable good; how much more, then, when to this they add words of holy cheer to those who are pledged to the right, and their low tones in behalf of the oppressed—so low that they are heard beneath the excitements of the world, in the deep recesses of the listening spirit.

JOS. LIDDON PENNOCK.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, FEB. 6, 1845.

Take Notice.—There is a paper published in this city, called the New-York Standard, and letters and papers intended for us, often get miscarried to that office. Our friends and correspondents will please be sure and direct to us, as the *Anti-Slavery* Standard.

Anti-Texas—Massachusetts Convention.

This Convention of the people of Massachusetts, without distinction of party, which had been called by large numbers of the most distinguished men in the State, met in Faneuil Hall, on Wednesday, January the 29th, and concluded its sessions on Thursday, the 30th, at the Tremont Temple. It was attended very fully from all parts of the State, and by men of every shade of political opinion. The first morning was chiefly occupied by the organization of the Convention, which was effected by the appointment of the Hon. JOHN M. WILLIAMS, of Boston, (late Chief Justice of the Common Pleas,) as President, of ten Vice Presidents, and of four Secretaries. After the organization, the Hon. STEPHEN C. PHILLIPS, of Salem, at the request of the Committee of Arrangements, made a detailed, but clear and forcible, statement of the history of the Texas plot, from its first conception to the present hour, and the objections to the measure, and the necessity of prompt and decided action. He rested the case against Annexation mainly on the extension and perpetuation of Slavery which it would involve. Mr. PHILLIP'S speech was marked by great earnestness and eloquence. A Business Committee was raised, which soon reported that a Committee of three be appointed to prepare an address to the people of the United States, and a Committee of five to correspond with the opponents of Annexation in other States, and that no farther measures should be adopted. Mr. GARRISON, who was one of the delegates from his ward, opposed the adoption of the last clause, and it was struck out.

In the afternoon the address was read to the Convention. It was of great length but of consummate ability. It was reported, with what truth we know not, to be from the pen of the foremost of the public men of Massachusetts. It was well worthy of the highest powers. The Anti-Slavery argument was strongly and clearly urged, and the duty of Massachusetts to take the lead in the opposition to the Annexation forcibly demanded. It, however, limited itself to a protest against the measure, without indicating any course to be pursued in case it should be accomplished. Mr. LOVEJOY, of Cambridgeport, moved to amend by inserting a clause to the effect that the Annexation would release the North from the obligations of the Constitution in regard to Slavery. President ALLEN, late of Bowdoin College, followed in a speech, in which he affirmed that the Annexation of Texas would be a greater calamity than the Dissolution of the Union; which proposition was received with loud applause.

In the evening Mr. GEORGE S. HILLIARD, of Boston, made a speech of finished elegance and great rhetorical beauty, in which he placed the objections to Annexation upon the moral evils which would flow from the extension of Slavery. Mr. Garrison followed, moving an amendment to that offered by Mr. LOVEJOY to the effect, that should Texas be annexed, it was the duty of Massachusetts to refuse to submit to it, to declare the Union dissolved, and to proceed to the formation of a new Government. Mr. GARRISON maintained his proposition in a speech of great felicity and force Though there were occasionally some indications of displeasure, still the cheers and applause, which accompanied his remarks throughout, entirely drowned and silenced them. It is a noticeable fact that Mr. GARRISON was welcomed upon his appearance upon the platform, and every allusion to him was received, with an enthusiasm which greeted no other of the distinguished men who addressed the meeting. His proposition was subsequently laid on the table,—a very respectable minority voting against that disposition of it. Messrs. HUSSEY, of Lynn, STANTON, of Chelsea, and STETSON of Medford, occupied the remainder of the evening.

On Thursday morning the meeting was held in the Tremont Temple, as Faneuil Hall was required for the Municipal election. The Rev. SAMUEL J. MAY, of Lexington, addressed the meeting at length, in an excellent speech on the general merits of the question and especially in regard to its bearings upon Slavery. The Hon. JAMES G. CARTER, of Lancaster, replied to some strictures of Mr. MAY upon the Constitution, as a pro-slavery instrument, setting forth the argument of the Third Party in regard to the Anti-Slavery character of that instrument. Hon. LINUS CHILD, Hon. CHARLES F. ADAMS, Hon. CHARLES ALLEN, and others, addressed the Convention, urging the adoption of the address without amendment. At one o'clock, the question was taken, and the address adopted by a great majority; a few voting against it on the ground of its doctrines touching the Constitution.

Subsequently resolutions were introduced relative to the conduct of South Carolina and Louisiana, in the cases of Messrs. HOAR and HUBBARD. They were, however, after a short discussion, laid upon the table, as foreign to the purposes of the Convention. After a vote of thanks to the President, to which he responded in a pertinent speech, the Convention dissolved.

Thus ended this Convention which has been the object of so much abuse by the advocates of Annexation, and of so much expectation to its enemies. Although it is dissolved, and without such resolute action as we could have desired in relation to the too probable contingency of speedy Annexation, still it is too soon to condemn it as fruitless and of no effect. It still exists, indeed, in its Committee of Correspondence, and judgment must be suspended as to the results of the Convention, till future events shall decide whether this measure was mere *brutum fulmen*, empty noise signifying nothing, or an auspicious omen of happier days for the Republic. When further action, in case of the dreaded catastrophe, was urged, an advocate of the address as it stood, maintained that such an event was not to be considered possible, until it had happened. That then it would be soon enough to take ulterior measures. To this policy, all will, probably assent; if it be indeed carried out. It may be dignified and proper for Massachusetts to utter her solemn protest, in advance, against this nefarious deed; if she follow it up, in case of perpetration, by prompt and efficient action. If she do not, her dignity and decorum will be exchanged for shame and scorn; and she will be deservedly a by-word and a hissing to the civilized world. The gentlemen composing this Committee of Correspondence have a heavy responsibility resting upon them, both as to that of their own character and that of the Convention. If they content themselves with putting forth this protest, and when, in spite of it, the crime is committed, submit to it tamely and in silence, they will make themselves and their constituents the laughing-stock of mankind. When the celebrated Hartford Convention was in session, and New England was anxiously awaiting the result of its deliberations, a distinguished gentleman of Boston was in State street listening to the various conjectures as to its issue. "I can tell you what the result will be," said he. "What, what?" eagerly asked the expecting multitude as it thronged around him. "A GREAT PAMPHLET!" was the prophetic reply. Let those gentlemen see to it that no such ridiculous abortion bring merited contempt upon a measure so imposing in its aspect and so large in its pretensions. What cares the South for the protests or reclamations of Massachusetts? They pass by her as the idle wind that she regards not Action, resolute, decided action, worthy of the sons of the men of 1620 and of 1776, is what the emergency will demand, if the calamity of Annexation should indeed befall us. Let but Massachusetts be true to herself, and the country is saved. At any rate, should all else be lost, let her and her sons see to it, that her honor is without stain and without reproach.

The character and tone of the Convention was full of the most cheering proofs of the progress of Anti-Slavery opinions within the last few years. The subject of Slavery was met manfully and treated fearlessly, both in the address, and by every one who spoke in the meeting. There was no flinching, no evasions, no apologies, no disclaimers, no *twaddle*. The speeches of Mr. S. C. PHILLIPS, Dr. ALLEN, Mr. HILLIARD, Judge ALLEN, and other gentlemen unconnected with the Anti-Slavery enterprise, were thorough and uncompromising in their denunciations of Slavery. Though these gentlemen, and the Convention, were not prepared to take the ground now occupied by the American Anti-Slavery Society, they fully covered that occupied by it three or four years ago. The arguments and facts of the address and of the speeches, which were received with rapturous cheers by the Convention and immense audience, were precisely those, for uttering which, ten years ago, Mr. GARRISON was dragged through the streets of Boston by a well dressed mob, and for which a price of FIVE THOUSAND dollars, offered by the solemn legislative enactment of the State of Georgia, yet impends over his head. It was the utterance of just such doctrines that filled the streets of every city and almost every village in the free States, with riot and violence, less than ten years since. We hail these signs of prevailing truth, with joy and hope. We trust that we see in them the indications of a new and a true re-formation of political parties into their only just and natural divisions,—of NORTH and SOUTH,—of SLAVERY and ANTI-SLAVERY. We shall look most anxiously for the further action of the distinguished gentlemen who were foremost in the planning and carrying out of this Convention, in case this treacherous blow is struck to the heart of the country, by her sworn servants and defenders. In their hands it rests to place this Assembly of the People of Massachusetts among the heroic and immortal events of the world's history, or to degrade it into the rank of an empty gasconade, a mere ebullition of impotence and folly, a just mark for the sneer of contemporaries, and the scorn of posterity. We hope and believe that they will discharge their duty in this great behalf, as becomes men who are called upon to take part in events upon the complexion of which the destinies of the country, and perhaps of the world, will depend.—Q.

Money Articles.

Mr. Weld's "Slavery as It Is," has undoubtedly produced a great effect upon many minds. The indignation and the hum

ening of the system of Slavery, by forcing an unnatural increase of the slave population, by creating a new demand for it as a producer of cotton? There is much knowledge to be gained sometimes from these money articles, which is of value, though we be not brokers in human flesh, or cotton. Most instructive commentaries are they also upon American Republicanism and Christianity.—G.

Lying made Easy.

The October number of the New-Englander, the quarterly organ of the New Haven division of Orthodoxy, contains an article on "Promises," excellently well calculated for the meridian of any of the New England States. It sets forth a variety of propositions touching private and public faith, some of which nobody ever thought of denying, and others which none but a New England theologian would ever think of admitting. The truisms seem to be heaped together for the purpose of bridging over the gulf which the Constitution of the United States, as now existing, places between an honest man and political power. They are employed to make a Royal road, or a Railroad, by which men, burdened with consciences, can be whisked over the rough places, which the present Government of the country places in their way, to the goal of power and place. But, unluckily, the execution is not so excellent as the design, and the materials are so loosely and incongruously put together, that the weight of a single honest foot, whether planted with the momentum of logic or not, is enough to send the "wondrous pontifice," thundering to the gulfs below.

Our moralist says: 1. "An equivocal promise is to be taken in the sense in which the promiser supposes that the promisee received it." Good. 2. "A promise can create no obligation to do that which God forbids. * * *In such a case it is unlawful to make a promise,* AND DOUBLY SO TO FULFIL IT!" Excellent good. 3. "Contracts between societies, and between societies and individuals, are just as obligatory as if formed between individuals." Good again. We all seem to be travelling on harmoniously together to the conclusion that as the Constitution of the United States is understood by the Slaveholders to contain certain provisions for the protection of Slavery, that good faith requires the promise to support the Constitution to be construed in the sense in which the promiser knows the promisee to receive it. That, as it is "unlawful to make a promise to do what God forbids, and doubly so to fulfil it,"—it is unlawful to a man who believes restoring fugitive slaves to their masters and suppressing servile revolutions by the sword of the nation, to be forbidden by God, *to promise to do these things*, even although he do not *intend at the time to do them*,—a way provided by some Third Party moral philosophers for the reconciliation of anti-slavery consistency with a scramble for the loaves and fishes of office. Now, inasmuch, as according to our author, contracts between individuals and societies are as obligatory as those between individuals, it would seem as if a man could not honestly promise to do wicked things in a compact with a nation any more than with his neighbor. But it is no such thing. It seems that it is our "ignorance," and "want of information," that makes us arrive at these extravagant conclusions.

The learned Rabbi evinces a very comfortable alacrity at eating his own words, which he swallows as easily, as Scott says, as a dog does a pot of butter. After laying down these principles among others, he goes on to say that, "he who is ignorant of the spirit of the law, and of sound principles of interpretation, has no safeguard against the most extravagant and absurd conduct," &c. "For example, if he think that promises are based on no other conditions and limitations than those expressly specified, he will be drawn into a vortex of fooleries," &c. One would think that the question, in this matter, would be, whether promises are based on the conditions which *are* expressly specified. The very complaint that they who renounce the Constitution of the United States, have against it, is, that certain conditions *are* contained in it, which they cannot perform, and therefore cannot *promise* to perform. The author illustrates his position by the instance of "a distinguished gentleman of Massachusetts, who resigned his office of Justice of the Peace, and renounced his oath to support the Constitution," on account of the Slavery clauses. "Whence," he proceeds, "these strange proceedings? Does he not know that our oath to God cannot be recalled?" Inimitable moralist! Have you not just told us that "it is unlawful to make a wicked promise" to man? Does the circumstance of invoking Divine vengeance on our heads, if we refuse obedience, make the guilt of the wicked promise less? But this "farce," it seems, springs from "his want of information! He has never studied ethics as a science!! He is ignorant that an oath to support the Constitution does not include those parts which are opposed to the Divine Law!!!" Admirable casuist! But is it not "unlawful to *make the promise*," knowing that it is unlawful to keep it? Of course, nobody is bound to *keep* a wicked promise, but is not everybody bound *to refrain* from *making* one? And, again, "a promise is to be construed in the sense in which the promiser supposes the promisee received it." To whom is the promise to support the Constitution made? To all the people of the United States, and especially in the case of the Slavery clauses, to those whose interests they are intended to protect. And yet this doctor of morality would have us promise to do these things for a certain consideration, and then, after it has been received, refuse to perform them, because they are against our consciences! This may be good morality in the theological school of New Haven, but I can tell him it would be scouted in the gaming-house and the brothel, as a doctrine inconsistent with the most degraded forms of human society.

But what is the cause of all this indignant eloquence? The author exclaims, "What an absurd waste of talent! What a sacrifice of *personal advantages, of reputation, of influence*, of OFFICE, OF INCOME!" *Hinc illæ lachrymæ!* Hence these tears! This is a fair specimen of the manner in which the fundamental doctrines of morality are manufactured to order for the American market. They must be so made up as not to interfere with personal advantages, reputation, influence, office, and income! These must make up the God to whom the moralist refers, when he says, "That a promise can create no obligation to do what God forbids. These things are to be gained, honestly if we can, but at any rate gained. Such are the responses which are uttered forth by the authentic oracles of the American Church!

The doctrine maintained in this article as to the lawfulness of taking an oath to do certain specified things, believed by the juror to be criminal, and the permission granted him to break his oath, when he pleases, in those particulars, is the very concentration of jacobinism—the very essence of anarchical radicalism. It is inconsistent, not merely with civil Government, but with human society. It severs the sacred bonds of contracts which hold society together. It leaves every man free to do what seems good in his own eyes, without regard to his most solemn engagements. It permits one, after receiving the consideration of a bargain, to refuse to comply with the conditions upon which he received it. Such a doctrine, if carried out to its legitimate results, would reduce society to its original elements, and produce a social chaos. They who adopt the reasoning and the conduct which this rare moralist condemns, however ignorant and wanting in information they may be, yet, at least, know a lie when they see it, and have information enough to discern that it cannot be innocently uttered, even though they mean to cheat the party to whom it is told at the time of telling it. The ingenuities of sophistry, the intricacies of casuistry, are needed by those who wish to convince themselves that they can rightfully promise to do a wicked action, and receive the price, and then refuse to do it, when the performance is regularly demanded of them. This must be the "science of ethics" to which the pious author alludes, to our ignorance of which, he attributes our "absurd and extravagant conduct." To this charge we very willingly plead guilty. We neither know, nor desire to know, anything of such a system of morality. It is a system which has made our country a den of financiers, Swartwouters, and repudiators, and has filled our penitentiaries with rogues, less deserving of their fate, than many whose examples and precepts in the high places of the land, have encouraged them in their petty career of villainy.—Q.

Texas.

The Morning News gives the following analysis of the vote in the House of Representatives on the joint resolution for the Annexation of Texas. The names of the men who voted for this iniquity deserve to be put on record, and remembered. Those in italics are Whigs.

MAINE.—Aye: S. Cary—1. No: Dunlap, H. Hamlin, Herrick, *Morse, Severance*, White—6.

NEW HAMPSHIRE.—Aye: Burke, Norris—2. No: Hale, Reding—2.

VERMONT.—No: *Collamer*, Dillingham, *Foote, Marsh*—4.

MASSACHUSETTS.—Aye: Parmenter—1. No: *Abbot, Adams, Baker, Grinnell, Hudson, King, Rockwell*, Williams, *Winthrop*—9.

RHODE ISLAND.—No: *Cranston, Potter*—2.

CONNECTICUT.—Aye: T. H. Seymour, Simmons, Stewart—3. No: Catlin—1.

NEW-YORK.—Aye: Clinton, Ellis, Hubbell, Leonard, Maclay, Murphy, Pratt, Russell, Strong—9. No: Anderson, *Barnard*, Benton, Carpenter, J. E. Cary, Carroll, Dana, R. D. Davis, *Fish*, B. Green, *W. Hunt*, P. King, *Moseley, Patterson, Phenix*, Purdy, Rathbun, Robinson, *Rogers*, D. L. Seymour, *A. Smith*, Stetson, *Tyler*, Wheaton—24. *Absent*—Hungerford.

NEW JERSEY.—Aye: Failee, Kirkpatrick, Sykes—3. No: Elmer, W. Wright—2.

PENNSYLVANIA.—Aye: Bidlack, James Black, Brodhead, Foster, Fuller, Hayes, C. J. Ingersoll, Ritter, J. T. Smith, Yost—10. No: *J. Brown, Buffington, Darragh, Dickey, J. R. Ingersoll, Irvin, Jenks, McIlvaine, E. J. Morris, Nes, Pollock, Ramsey, A. Stewart*—13. *Absent—C. M. Read.*

DELAWARE.—No: *Rodney*—1.

MARYLAND.—No: *Brengle, Causin, J. P. Kennedy, Preston, Wetherell*—5. *Absent—Spence.*

VIRGINIA.—Aye: Atkinson. Bayly, A. A. Chapman, Coles, Dromgoole, Hopkins, Hubard, Lucas, *Newton*, Steenrod, Taylor—11. No: *Chilton, Goggin, Summers*—3. *Not voting*—J. W. Jones, (Speaker).

NORTH CAROLINA.—Aye: Arrington, Daniel, McKay, Reid, Saunders—5. No: *Barringer, Clingman, Deberry, Rayner*—4.

SOUTH CAROLINA.—Aye: James A. Black, Burt, Campbell, Holmes, Rhett, Simpson, Woodward—7.

GEORGIA.—Aye: E. J. Black, Chappell, *Clinch*, Cobb, Haralson, Lumpkin, *A. H. Stephens*, Stiles—8.

ALABAMA.—Aye: Belser, R. Chapman, *Dellet*, Houston, M'Connell, Payne, Yancey—7.

MISSISSIPPI.—Aye: Hammett, Roberts, Thompson, Tucker—4.

LOUISIANA.—Aye: Dawson, Labranche, Morse, Slidell—4.

OHIO.—Aye: Dean, Duncan, McCaussen, McDowell, Mathews, J. Morris, Potter, A. P. Stone, Weller—9. No: Brinkerhoff, *Florence, Giddings, E. S. Hamlin, Harper, P. P. Johnson. St. John, Schenck, Tilden, Vance, Vanmeter, Vinton*—12.

INDIANA.—Aye: W. J. Brown, J. W. Davis, Henley, A. Kennedy, Owen, Petit, T. Smith, J. A. Wright—8. No: *Semple, C. B. Smith*—2.

ILLINOIS.—Aye: Douglass, Ficklin, Hodge, McClernand, R. Smith, Wentworth—6. No: *Hardin*—1.

KENTUCKY.—Aye: Boyd, Caldwell, French, J. W. Stone, Tibbatts—5. No: *G. Davis, W. Green, Grider, Thomasson, J. White*—5.

TENNESSEE.—Aye: *Ashe*, Blackwell, A. V. Brown, *M. Brown*, Cullom, C. Johnson, A. Johnson, G. W. Jones, *Peyton, Senter*—10. *Absent—D. W. Dickinson*—1.

MISSOURI.—Aye: Bower, Bowlin, Hughes, Jameson, Relfe—5.

MICHIGAN.—Aye: Lyon—1. No: J. B. Hunt, R. McClelland—2.

ARKANSAS.—Aye: Cross.

RECAPITULATION.

	Ayes. Dem.	Ayes. Whig.	Noes. Dem.	Noes. Whig.
Maine,	1	0	4	2
New Hampshire,	2	0	2	0
Vermont,	0	0	1	3
Massachusetts,	1	0	1	8
Rhode Island,	0	0	0	2
Connecticut,	3	0	1	0
New-York,	9	0	14	10
New Jersey,	3	0	1	1
Pennsylvania,	10	0	0	13
Delaware,	0	0	0	1
Maryland,	0	0	0	5
Virginia,	10	1	0	3
North Carolina,	5	0	0	4
South Carolina,	7	0	0	0
Georgia,	6	2	0	0
Alabama,	6	1	0	0
Mississippi,	4	0	0	0
Louisiana,	4	0	0	0
Ohio,	9	0	2	10
Indiana,	8	0	0	2
Illinois,	6	0	0	1
Kentucky,	5	0	0	5
Tennessee,	6	4	0	0
Missouri,	5	0	0	0
Michigan,	1	0	2	0
Arkansas,	1	0	0	0
	112	8	28	70

It thus appears, that of the Democratic votes in favor of the resolution, there were 53 from free, and 50 from slave States. The 8 Whig votes in favor were all from slave States. Of the votes in the negative, the 28 Democrats are all from the free States; and of the Whigs, 52 were from free, and 18 from slave States. The number of Democrats voting was 140; consisting of 81 from free and 59 from slave States. Those 81 were divided into 53 for, and 28 against. The number of Whigs voting was 78; consisting of 52 from free, and 26 from slave States. Those 26 were divided into 8 for, and 18 against. The 59 Democrats from slave, and the 52 Whigs from free States, all, of course, voted, the former for, and the latter against.

Bible Politics.

The late Third Party Convention, held in Boston, passed, among others, the following resolutions:

Resolved, That there is no necessary difference between political action and moral action; but, on the contrary, just in the degree in which the policy of a party or of a State, is prompted by moral feelings and directed to a moral object, political action is moral action.

Therefore, Resolved, That a man, who, for the abolition of slavery, uses only his lips or his pen, performs *less* "moral action," in that behalf, than he who uses his lips, his pen, and his VOTE.

The amount of this logic is, that though the *vote* may be in itself immoral, if he who uses it, professes to be governed by "moral feelings," then the vote itself becomes also moral. In other words, the end sanctifies the means. If your purpose is a good one, no matter how wicked the instrument by which you may endenvor to effect it. Sin may become righteousness if you only *mean right*. Horse-stealing is a great virtue, if you steal to ride to church—supposing, for the sake of argument, that going to church is a virtuous act. Slaveholders justify Slavery by the same process of reasoning. They hold the slaves, for their good, and are very moral and pious people, because their act "is prompted by moral feelings, and directed to a moral action"—the care of the poor. There are several flaws somewhere in these Bible Politics.

Pro-Slavery Logic.

A letter-writer in the Tribune, who dates his letter somewhere in Virginia, expatiates with great earnestness upon the happy condition of the Southern slaves. He thinks they are really the masters, and one would suppose, from his account, the most happy race of mortals on the face of the globe. It is a pity the fellow couldn't be suffered to try a six months residence on a cotton or sugar plantation, with a peck of corn per week, and a salt herring per day, and free admission to the whipping-post. He has "taken some pains to examine," and is quite convinced that "the horrible stories circulated by the fanatics, are in the main false." In the next sentence he tells us that "*one* of the worst features of the whole slave system, is, the hiring of females to open prostitution," and that this is done, "in the religious cities of Richmond and Norfolk." This is queer proof of the "happy condition." He should give us a few more of the results of his researches.

Law in the District of Columbia.

By the old law of Virginia and Maryland, the introduction of slaves within their limits was prohibited. This law was re-enacted by Congress, when the cession of the ten miles square was accepted, and has never been repealed. The Supreme Court, under Judge McLean, decided last winter, that a slave brought into the District was free by this law. A similar case has been recently decided. A female slave brought into the District by a Virginian, refused to return with her master, and sued for her freedom. It was decided in the Circuit Court that *she was free*. The Philanthropist, who first called attention to the existence of these laws, thinks that under them, most of the slaves in the District might sue for their freedom and obtain it. The number of those, however, who were not born on the soil, now held there as slaves, is probably small. Nevertheless, the fact is an important one, that the laws still exist and are acted upon.

Comforting Assurances.

The best and the surest signs of progress are to be found in the churches. When the great Bulwark crumbles before us, we may be sure of soon gaining the citadel. The action of political parties is only the effect of the unseen cause. But when the consciences of men are so stirred within them, that they abandon, or will not be caught in the meshes of the ecclesiastical net, we are sure that an influence is at work which must overthrow these "synagogues of Satan," and the system which they support, and re-establish the true Church. The Christian Reflecter gives us the following lamentation for our comfort. It heads the article with the dolorous caption of "The Blight of Abolitionism."

Northern papers are every week affording *additional* evidence of the blighting influence of Abolitionism.

In the *Windham Association*, Mass. there have been but *ten* baptized during the associational year, just closed.

BERKSHIRE ASSOCIATION.—"The letters from the churches generally complained of great apathy and spiritual declension."

OLD COLONY ASSOCIATION.—Baptisms 11, exclusions 46, *clear loss*, 42.

SALISBURY ASSOCIATION.—Baptisms 28, exclusions 46, *clear loss*, 36.

THE EMANCIPATOR makes the following precious confession:

VERY MODEST.—The National Anti-Slavery Standard says:

"All of Anti-Slavery that there is in Whig, Democratic and Liberty Party, comes, not of their own virtue, but from a pressure without, which they cannot resist."

The Liberty party, it is to be understood from this, would be entirely *pro-slavery*, were it not for the *virtue* and *pressure* of the American Anti-Slavery Society and its Standard! We know not which most to admire, the modesty or discrimination of this sentence."

If Liberty Party chooses to acknowledge that morality has had nothing to do with its creation, and does not now govern its action, I certainly shall not dispute the point with it, as it may be supposed to know something of its own character. I was rather doubtful, when the above paragraph was written, whether it was not too great a concession, to acknowledge that Eastern third party grew up under the moral influence of Anti-Slavery. The Emancipator certainly knows, and I thank it for the correction.

Black Laws.

By the laws of Illinois, every colored person coming into the State, is obliged to give bonds that he or she will not become a burden to it, and all supposed to be fugitive slaves, are imprisoned, and indentured, and then sold for a year to defray the expenses of the imprisonment, if not claimed by his or her master. A person seized under this law in Kendall County, was recently advertised for sale by the Sheriff, and great excitement has ensued among the people in consequence. A public meeting has been held, and the Black code denounced in no measured terms. A similar law exists in Indiana. These laws, according to the decision of the Supreme Court, in the Prigg case, are not unconstitutional, though the Constitution does not require their enactment.

Good news from Missouri.

Work is pardoned and released. Everybody must rejoice at this for his sake, but more for that of his wife, while the fate of his companions seems the sadder, because the slaveholders themselves seem to doubt the justice of their proceedings. It is not often men whom society esteems really criminal, are pardoned because they have a wife and children, and have shown "proper contrition." The hearts of the slaveholders are softening. Delia Webster, it is reported, will be pardoned, when the excitement has somewhat subsided. The following paragraph is from the St. Louis Republic:

We learn from Jefferson City that Gov. EDWARDS has pardoned the Abolitionist, *Work*, who was sentenced to the penitentiary about three years since, for assisting in the escape of negroes from Marion county. His punishment was fixed for nine years. There are two others sentenced at the same time for the same offence, who will probably remain until the expiration of their time. In the case of Work, it is stated, that he has manifested proper contrition for his offence, and as he has a wife and several children—one of which he has never seen, public opinion will sanction and justify the clemency of the Governor. It is to be hoped, that this act may have its proper influence upon those Abolitionists who are outside of the prison walls, but who, if they persist in their course, deserve places within them.

Proscription in Ohio.

A long petition has been sent to the Legislature of Ohio, praying that body "to prevent the immigration and permanent settlement of negroes and mulattoes in that State." The memorial asserts that it has ever been the policy of that State, to exclude this description of persons from her territory, and has therefore made it unlawful for a black to bear testimony in a case where a white is a party; and has also excluded them from common schools, and denied them the other rights of citizenship. Most sapient petitioners! because you have always been scoundrels, must you continue to be so? But notwithstanding these precautions, the blacks are continually "*forcing*" themselves into the State. The memorial further states that Ohio has never been a slave State. It adds:

"They have done him no harm, and they only seek a like return, to insure which they ask that their threshholds shall be unvisited by his presence: and this alike for his welfare as their own."

The petitioners now ask that the colored people shall be incapacitated from buying or holding real estate, and that all contracts made by them, or with them, shall be null and void. These people, no doubt, call themselves good Democrats and Christians, and very likely are members of one or the other of the parties, which is continually prating of its love of liberty, as well as members of some so-called Christian Church. Such Heathenism would disgrace the Carribees.

FREEDOM OF THE PRESS.—The Charleston (S. C.) Courier refuses any longer to exchange with the New Bedford Mercury, because that paper has ventured to say something about that which is pleasantly called the "Peculiar Institution" of the North—Liberty. The Mercury will learn in due time, if it deserves to, something of the spirit of Southern chivalry. The Standard conceives itself fortunate to get one exchange south of the Line, by paying for it.

KIDNAPPING.—The Philadelphia Sun mentions two unsuccessful attempts recently made in that city to kidnap colored children. One was a little girl named Eliza Thompson, and the other a child of ten years of age, a daughter of a Mr. Daily. The kidnappers in both instances were colored men. An attempt was also made a few days since to kidnap a respectable colored man in Harrisburg. He was knocked down, and tied, but was rescued by some persons passing by.

The Cincinnati Herald says, that a colored man was carried off on the 18th ultimo, by five negro-hunters, from the Seminary at Red Oak, Brown County, where he was a student. He was defended by several women in the same house with him, but was at length captured. The kidnappers afterwards became alarmed, and he was permitted to escape.

THE TABLES TURNED.—A slave in New Orleans has been condemned to death for horribly treating her mistress and her mistress' child. What her provocation was, is not stated. The case is published far and wide, with suitable comments by the papers. Did it ever occur to these humane people, who are all aghast at this proof of depravity in a slave, that such instances of horrible cruelty are of almost daily occurrence at the South, only that the relative position of the parties are changed? If justice were even-handed in Louisiana, the State would soon be depopulated.

INSURRECTION.—The Democratic Guide, published at Brandon, Mississippi, mentions a rumor of an insurrection, near Brownsville, Hinds County, Mississippi. Eight negroes are said to have been arrested, and confessed their guilt.

THE MENDI MISSION.—Intelligence has been received from the Rev. Mr. Raymond, of the Mendi Mission, on the Little Boom river, Africa. The letters mention the death of Miss Harnden. Some interesting extracts will be given hereafter.

THOMAS W. DORR.—T. W. Dorr has refused to avail himself of the permission to leave the Penitentiary upon taking the oath of allegiance, unless he be restored to the full rights of citizenship.

UNFASHIONABLE PULPITS.—The good people of New Haven, not long since, shipped to the Sandwich Islands, a pulpit from one of their churches, which had been recently remodelled. The poor Heathen were rather astounded at the pious present. It is a pity that it didn't find a market, as we could spare a great many, both of pulpits and their occupants, without any detriment whatever to the cause of religion.

J. B. PHILLIPS, of Kennett Square, is informed that I have not a file of the papers in which the speech he mentions was published. If he will send it me, it shall reappear in the Standard as soon as possible.

From our Washington Correspondent.

WASHINGTON, Feb. 1, 1845.

They have it all their own way. Whilst the Annexation bill as it passed the House, bears on its face, by the amendment attached to it, some resemblance of a redeeming feature, by a careful examination it will appear that the Southern portion may, if they desire, forever prohibit the establishment of a free State within the limits of what is called Texas. The bill cannot pass the Senate, but it is to be passed at an early day, or a like one, if the friends of Slavery and *ruin*-ation can drum up enough of Northern dough-faces and Southern Whigs. The bill was read twice in the Senate on Monday last, and referred to the Committee on Foreign Affairs. The Globe growls, but they never do business in a hurry—or in too great a hurry. If it should turn out that the land-jobbers and slave speculators of Texas, cannot, at this session, either by treaty, or by the daring and impudent expedient of a joint resolution, succeed in annexing Texas to this already nearly (by slavery) ruined Union, it is to be hoped that the intelligent inhabitants of the non-slaveholding States may, by another election, see more intelligibly into this scheme, and guard against it at the ballet-box, remembering that already does one man in the South, with five hundred slaves, have as many votes as three hundred freemen of the North.

The bill to establish a territorial Government for Oregon is the order of the day in the House. It is called a Northern question, and judging from its very Northern limits, I should think it was very appropriately surnamed. I believe we are bound to tread on some neighbors toes. It seems to afford the members much pleasure to tell how brave they are, this bill affording them a very appropriate text. The last members who spoke in favor of the bill, were Messrs. Douglass, of Illinois, and A. V. Brown, of Tennessee, and in the negative, Mr. Hunt, of New-York, E. J. Morris, of Pennsylvania, Severance, G. Davis, and Adams, the latter by his great modesty in the case, quite putting to shame those who had so lightly spoken on the subject. He said he had not yet sufficiently informed himself to attempt to address the Committee on so grave a subject. He was a commissioner at the treaty of Ghent, to settle the limits of the United States, but what has experience to do with political economy now-a-days?

A bill of another complexion is under warm discussion in the Senate. It is the bill for reducing postage, and from appearances, something will be done. It is proposed to abolish the franking privilege and put letters at five and ten cents.

The one day election bill has been signed by the President.

O. I. C. U.

GENERAL INTELLIGENCE.

General Items.

Oregon.—We present a synopsis of the Bill to organize a Territorial Governmnet in Oregon, as amended in the Committee of the Whole and reported to the House on Saturday.—*Tribune.*

Section 1st defines the boundaries of the Territory as follows:—"All the country belonging to the United States, lying west of the summit of the Rocky Mountains, and bounded on the south by the 42d, and on the north by the 54th degree and 40 minutes of north latitude."

The 2d and 3d sections provide for the appointment of a Governor and Secretary, to continue in office five years, unless sooner dismissed by the President, and to reside west of the Rocky Mountains; while the 4th section defines the duties of the Secretary.

Section 5th provides for the appointment of a Court to consist of one Judge, with Common Law and Chancery jurisdiction.

Section 6th provides that the Governor and Judge shall collate a Code of Laws to be in force, unless disapproved by Congress, until the organization of the General Assembly. To this section there is a proviso in the following words:—"That Slavery, or involuntary servitude, except for the punishment of crime, whereof the party shall be duly convicted, shall not exist in said Territory."

The 7th, 8th, 9th, 10th, and 11th sections relate to unimportant details.

Section 12th provides for the election of members of the General Assembly, whenever the number of free white male inhabitants over the age of twenty-one years shall exceed 5,000; and the 13th and 14th sections prescribes certain necessary preliminaries to such election.

Section 15th declares that there shall be one representative for every 500 free white male inhabitants, provided that the whole number of representatives shall never exceed 50.

Section 16th prescribes the qualifications of voters, and declares that the judges of elections shall reject the votes of all persons who refuse to renounce allegiance to other Governments.

Section 17th fixes the term of office of the representative at two years.

The 18th, 19th, and 20th sections provide for a Legislative Council, to consist of five members, to be elected by the House of Representatives; and section 21st specifies five years as their term of office.

Section 22d to 29th, inclusive, relate to minor details.

Section 30th prescribes the jurisdiction of the Court, and contains the following proviso: *Provided always*, That in cases where any British subject, resident or trading in said Territory of Oregon, shall be arrested, charged with the commission of any misdemeanor or felony, the same shall be delivered over to the nearest tribunal of the British Government having jurisdiction over the offence: This provision not to apply after the period of twelve months from any notice which may be given by the United States as contemplated by the third article of the Convention now subsisting between the two countries in relation to said Territory.

Sections 31st, 32d, and 33d are unimportant.

Section 34th fixes the salary of the Judge at $2,000; that of the Secretary at $1,500; and section 35th fixes the compensation of members of the Legislature at $3 per day.

Sections 36th and 37th provide for the erection of forts, block-houses, &c.

Section 38th provides for a grant of 640 acres of land to every white male inhabitant of the age of eighteen years and upwards, who shall cultivate and use the same, or any part thereof, for five consecutive years, or to his heirs in case of his decease: and section 39th provides for a grant to every married man of 160 acres in addition to the previous grant, and for the grant of a like quantity to the father for each child under eighteen years of age, which he may have, or which may be born to him during the five years aforesaid.

Section 40th requires a patent to issure the validity of any sale or contract of lands, and contains a provision as follows: *Provided always*, That the future grants of lands contemplated by this act, shall be subject to the settlement of any dispute now pending between Great Britain and the United States, in relation to their respective claims, and subject also to the acquirement, by treaty and otherwise, of the Indian title to the said lands.

Section 41st authorizes the President to appoint two Indian Agents, if necessary, to act under the direction of the Governor.

Sec. 42. And whereas, by a convention entered into between his Britannic Majesty and the United States of America, it was stipulated and agreed that any country on the northwest coast of America, to the westward of the Stony Mountains, should be free and open to the citizens and subjects of the two powers, it being competent however, to either of the contracting powers, in case either should think fit at any time after the 20th of October, 1828, on giving due notice of twelve months to the other contracting party, to annul and abrogate this convention:

Be it therefore further enacted, That nothing in this act shall be so constructed as to close or obstruct any of the harbors, bays and creeks, or the navigation of rivers within the territorial limits of the Territory hereby organized, or any part of the country that may be claimed by either party on the northwest coast of America, between the 42d and 44th degree 40 minutes of north latitude, against the vessels, citizens, and subjects of Great Britain, agreeably to the provisions of the third article of the convention of 30th October, 1818, between the United States and Great Britain, until the termination of the said stipulation of said convention.

Section 43. *Be it further enacted*, That the President of the United States be, and is hereby, required to cause due notice to be given to the British Government of the desire and intention of the Government of the United States to annul and abrogate the "convention with Great Britain relative to territory on the northwest coast of America, concluded August 6th, 1827," agreeably to the provisions of the second article of that convention: *Provided*, That nothing in this act contained shall be so construed or carried into effect by any of the officers or citizens of the United States, as to interfere in any way with any right which any of the subjects of Great Britain may have in the territory herein mentioned, as provided for in the convention aforesaid, until the expiration of twelve months after notice shall be given as above provided, by the President of the United States.

Texas Resolution.—The following is Mr. Milton Brown's Joint Resolution declaring the terms on which Congress will admit Texas as a State into the Union:

Be it Resolved, That Congress doth consent that the territory properly included within, and rightfully belonging to the Republic of Texas, may be erected into a new State, to be called the State of Texas, with a republican form of Government to be adopted by the people of said Republic, by deputies in Convention, assembled with the consent of the existing Government, in order that the same may be admitted as one of the States of the Union.

And be it further Resolved, That the foregoing consent of Congress is given upon the following conditions, and with the following guarantees, to wit:

1. Said State to be formed subject to the adjustment by this Government, of all questions of boundary that may arise with other Governments; and that the Constitution thereof, with the proper evidence of its adoption by the people of the said Republic of Texas, shall be transmitted to the President of the United States, to be laid before Congress for its final action, on or before the first day of January, 1846.

2. Said State, when admitted into the Union, after ceding to the United States, all mines minerals, salt lakes, and springs; and also all public edifices, fortifications, barracks, ports, and harbors, navy and navy-yards, docks, magazines, armaments, and all other property and means pertaining to the public defence, belonging to said Republic of Texas, shall retain all the public funds, debts, taxes, and dues of every kind, which may belong to, or be due and owing said Republic; and shall also retain all the vacant and unappropriated lands lying within its limits, to be applied to the payment of the debts and liabilities of said Republic of Texas; and the residue of said lands, after discharging said debts and liabilities, to be disposed of as said State may direct; but in no event are said debts and liabilities to become a charge upon the Government of the United States.

3. New States, of convenient size, and having sufficient population, may hereafter, by the consent of the said State, be formed out of the territory thereof, which shall be entitled to admission under the provisions of the Federal Constitution. And such States as may be formed out of that portion of said territory lying south 36 degrees 30 minutes north latitude, commonly known as the Missouri Compromise, shall be admitted into this Union, with or without Slavery, as the people of each State asking admission may desire.

Fourier Association.—On Saturday last, a meeting was held in Greenville, to take into consideration the practicability and propriety of forming an association in Bond County, Illinois.

After some discussion of the principles of this "plan for improving the physical, intellectual, social, and moral condition of society," Rev. James Stafford was appointed to investigate the subject, and report by a public address at the next meeting, on Friday, the 31st instant.

A Committee was appointed to look out a suitable location, and to receive proposals for a domain; also a Committee to draft a Constitution, &c.

About fifteen thousand dollars in lands, stock, &c. were subscribed to aid in this object, provided it should be thought advisable, after further investigation, to organize the Association.—*Baptist Helmet.*

Ireland Compared with the West Indies.—We have received a letter from an Irish lady, the wife of an English officer stationed in the island of Dominica, from which we extract a remark, intended only for the eye of a family-relation, and therefore perfectly truthful:—

"Last June we were rather alarmed by a temporary rising amongst the negroes. The *census* was to be taken, and, *as they did not understand it*, they feared they were to be reduced to Slavery. However, it was soon suppressed, and order has been now some time restored. It was a very exciting time. The former masters took a most decided part against the negroes, and were for the severest measures. As it was they behaved with great cruelty, and shot many negroes without remorse, while the poor blacks never took a single life, even where they had power to do so. They are a very harmless race, and making wonderful progress in civilization since their enfranchisement. *I often compare this country with my own poor, dirty Ireland, and find the despised black skin has a decided advantage in many respects.*"—[Mirror.

There was a good deal of excitement at Pittsburg, last Wednesday, caused by the efforts of a Virginian, aided by a collecting Constable, to secure a runaway slave. The (so-called) owner arrested the slave, but the keeper of the jail would not admit her without a regular commitment; he then took her before an ex-Alderman, who refused to do anything in the matter. In the meantime, a crowd was collected, who took means to aid the slave to escape. The woman got off in safety.—*Ib.*

Important Verdict.—We learn from the *Albany Evening Journal* that in the case of Chancey Rider vs. Artemus Boughton, Daniel C. Sherman, Enos St. John and John Dietz, Jr. tried before the Circuit Court of Albany County, on Friday, the Jury returned a verdict against all the defendants of $10,000; it having been proved that they were present, when in 1841, the plaintiff as deputy sheriff, was lynched by a company of Indians for attempting to serve a legal process in the town of Berne, and that *they did not in any manner discountenance the proceedings*. It will be thus seen that the law in such cases makes no distinction between the designing men who are the mere instruments in perpetrating an outrage of this character, and the men who, by their presence, and by a word, a smile, or a nod, encourage or countenance the outrage. All are principals, alike guilty, and subject to the same punishment—even of death, if a murder is committed.—*Tribune.*

Payment of the Pensylvania Interest.—The State Treasurer has been busy during the day, at the Bank of Pensylvania, in paying the interest falling due upon the funded debt of the Commonwealth on the 1st instant. There was quite an exciting, though pleasent time of it!—*Correspondence Tribune.*

An Important Case Decided.—A suit has been pending for some time in the County Court, at Shawneetown, Ill. for the recovery of sixty negroes, manumitted in that State seventeen years ago. The suit went against the plaintiffs, and twenty-eight of the negroes who had been confined in jail, were set at liberty.

Died.

On First day the 26 ultimo, at New York, PHEBE, wife of Thomas Willis, of Jericho, L. I.

NOTICES.

WINDHAM COUNTY, CT.

An adjourned meeting of the Windham County Anti-Slavery Society, will be held in Howard's Valley, Hampton, on Wednesday, the 12th of February instant, commencing at ten o'clock, A. M.

It is to be hoped that the friends of the cause will feel it their duty to be gathered together on that occasion, particularly for the purpose of devising ways and means for the advancement of the noble enterprise.

At the last meeting a Committee was chosen to take into consideration the propriety and expediency of establishing a paper in this county, devoted to the work of reform, which Committee are to report at the above named meeting. Friends, will you not, one and all, be at your post, to hear the report of said Committee, prepared to march right onward with the work, should it be deemed practicable.

JAMES B. WHITCOMB, Sec.

KENNETT ANTI-SLAVERY SOCIETY.

A stated meeting of the Kennett Anti Slavery Society, will be held at Kennett meeting-house, on 7th day, the 8th of 2d mo. at 1 o'clock, P. M.

JOHN B. PHLLIPS, Sec.

PETITIONS,—PETITIONS! RHODE ISLAND.

It has been thought best by the Executive Committee of the Rhode Island Anti-Slavery Society to issue the following forms of petition for signature.

The attention of friends throughout the State is called to this matter, especially as the time is short—and whatever we do, must be done quickly. Our Legislature meets in January, (the present month.) The Congress petitions must be forwarded before the 4th of March.

Forms can be had on application at the Anti-Slavery Office, corner of Broad and Dorance street, Providence. Will the friends take the subject at once in hand, and see to it that this matter has an extensive circulation?

To the Senate and House of Representatives of the State of Rhode Island.

The undersigned, inhabitants of the State of Rhode Island, in view of the great and alarming danger of the Annexation of Texas to the United States, respectfully ask that you will,

1st. Declare that the admission of any Foreign Territory into the United States, against the will of any one of the original partners to the Federal Compact, is, in itself, a dissolution of the Union, and that the people of Rhode Island will be absolved thereby from all allegiance to the General Government.

2d. That you will request our Senators and Representatives in Congress, to withdraw from that body, and return to their constituents immediately, on the consummation of any project for the Annexation of Texas to this Union.

3d. That you will empower and request the Government of this State to call a Convention of the people, as soon as such Annexation may be accomplished, in order to consider their relations towards the rest of the Union, and the steps which it may consequently devolve on them to take.

To the Senate and House of Representatives of the State of Rhode Island.

The undersigned, inhabitants of the State of Rhode Island, respectfully solicit the General Assembly—

1st. To authorize the Governor, by an agent, or otherwise, to inquire into the circumstances and condition of certain citizens of Rhode Island, who may have been, are, or shall, be imprisoned and enslaved, in any slaveholding State of this Union, on account of color. Also to guarantee to any such citizen or citizens a proper defence both before the State Courts, and the Supreme Court of the United States.

2d. To pass a law defining and declaring the rights of the people of this State in the use of the means of conveyance furnished by the Railroad Corporations therein, in order that the officers of said Companies may no longer claim the right of insulting or assaulting any of their passengers on the sole ground of a difference of color.

3d. To repeal all laws of this State making any distinction among citizens on account of color.

To the Congress of the United States.

The undersigned, in

Poetry.

For the National Anti-Slavery Standard.

KINGE DAVID.

HIS LAMENT OVER THE BODIES OF KINGE SAUL OF ISRAEL, AND HIS SONNE JONATHAN.

The beautye of the lande is slayne,
Howe lowlye are the myghtie layne!

Now lette us shedde the brinie teare,
And lette us heave the pityinge moane!—
Bat whyle we strowe the willowe biere
For Israel's pryde to lye upon;
Oh! lette not Gath the tidynges heare,
Oh, tell yt not yn Askalon,
Let every waylinge sound of ours
Rayse triumph shoutes in heathen boweres!

May raine or dew-droppe never lyghte
Upon thy mountaynes, Gilboa!
May offerynge-flame ne'er crowne thyne heighte
In deepe of nyghte or noon of daye!
Where, worsted yn unholie fyghte,
The myghtie flunge hys shielde away;
Caste meanlie on the fouled greene,
As he had ne'er anoynted beene!

From battel-fyelde they turned them ne'er,
With bowe unstrunge, or blayde untryde—
Pleasant they were yn lyfe and fayre;
Nor yette did deathe their loves divide—
Theyre nervous armes myghte scathelesse dare
To bearde the lyon yn hys pryde;
Yette their lyghte limbes made fleeter speede
Than eagles, stoopynge o'er the meade.

Ye daughters of the lande, deplore,
For Saule the bounteous and the bolde,
Whose hynglie hande hath found you store
Of erymson geare and clothe of golde;
Alack! that hande can give no more,
That worthie hearte ys stille and colde;
The mightie with the meau are lyinge.

Ah! Jonathan! my brother! lorne
And friendlesse I must looke to be!—
That hearte whose woe thou ofte hast borne,
Is sore and strickene nowe for thee!
Younge brydegroom's love on brydal morne,
Oh! yt was lyghte to thyne for me;
Thy tymelesse lotte-I nowe must playne,
Even on thyne owne highe places, slayne!

How lowlye now the myghtie are!
How still the weapons of the war!

SIR PHILIP SIDNEY.

NATURE'S GENTLEMAN.

BY ELIZA COOK.

Whom do we dub as gentlemen? The knave, the fool, the brute—
If they but own full tithe of gold, and wear a costly suit!
The parchment scroll or titled line, the riband at the knee,
Can still suffice to ratify and grant such high degree:
But nature, with a matchless hand, send forth *her* nobly born,
And laughs the paltry attributes of wealth and rank to scorn;
She moulds with care a spirit rare, half human, half divine,
And cries, exulting, "Who can make, a gentleman like mine?"

She may not spend her common skill about the outward part,
But showers beauty, grace, and light, upon the brain and heart?
She may not choose ancestral fame, his pathway to illume—
The sun that sheds the brightest day may rise from mist and gloom.
Should fortune pour her welcomed store, and useful gold abound,
He shares it with a bounteous hand and scatters blessings round,
The treasure sent, is rightly spent, and serves the end designed,
When held by nature's gentlemen, the good, the just, the kind.

He turns not from the cheerless home, where sorrow's off-springs dwell;
He'll greet the peasant in his hut—the culprit in his cell.
He stays to hear the widow's plaint of deep and mourning love,
He seeks to aid her lot below, and prompt her faith above.
The orphan child, the friendless one, the luckless, or the poor,
Will never meet his spurning frown, or leave his bolted door;
His kindred circles all mankind, his country all the globe—
An honest name his jewelled star, and truth his ermine robe.

He wisely yields his passions up to reason's firm control—
His pleasures are of crimeless kind, and never taint the soul.
He may be thrown among the gay and reckless sons of life,
But will not love the revel scene, or head the brawling strife.
He wounds no breast with jeer or jest, yet bears no honeyed tongue!
He's social with the grey-haired one, and merry with the young;
He gravely shares the council speech or joins the rustic game,
And shines as nature's gentleman, in every place the same.

No haughty gesture marks his gait, no pompous tone his word,
No studied attitude is seen, no palling nonsense heard;
He'll suit his bearing to the hour—laugh, listen, learn, or teach,
With joyous freedom in his mirth, and candor in his speech.
He worships God with inward zeal, and serves him in each deed;
He would not blame another's faith nor have one martyr bleed;
Justice and mercy form his code; he puts his trust in Heaven;
His prayer is, "If the heart mean well, may all else be forgiven!"

Though few of such may gem the earth, yet such rare gems there are,
Each shining in his hallowed sphere as virtue's polar star.
Though human hearts too oft are found all gross, corrupt, and dark,
Yet, yet some bosoms breathe and burn; lit by Promethean spark,
There are some spirits nobly just, unwarped by pelf or pride,
Great in the calm, but greater still when dashed by adverse tide,—
They hold the rank no king can give, no station can disgrace.
Nature puts forth *her* gentleman, and monarchs must give place.

From Blackwood, for November.

SONNET TO CLARKSON.

PATRIOT for England's conscience! Champion keen
Of man's one holy birthright! dear grey head,
Encircled with blessings!—Hath my country bred
Lips, to her shame, in unregenerate spleen
Profaning heaven's own air with words unclean
Against thy sacred name?—Th' august pure Dead
In calm of glory sleep!—like them serene,
In virtue fruitlier mailed than they with dust,
Wait, Clarkson, on our sorrow-trodden sphere,
Until her crimes waft promise to thine ear,
And each thy proud renown will have in trust:
Then shalt thou at the life-judging Throne appear
On the right hand, avouched Loving and Just.

Miscellany.

From the New-York Evangelist.

IMMEDIATE EMANCIPATION—A SKETCH.

BY MRS. HARRIET BEECHER STOWE.

It may be gratifying to those who desire to think well of human nature, to know that the leading incidents of the subjoined sketch are literal matters of fact, occurring in the city of Cincinnati, which have come within the scope of the writer's personal knowledge—the incidents have merely been clothed in a dramatic form, to present them more vividly to the reader.

In one of the hotel parlors of our Queen city, a young gentleman, apparently in no very easy frame of mind, was pacing up and down the room, looking alternately at his watch and out of the window, as if expecting somebody. At last, he rang the bell violently, and a hotel servant soon appeared.

"Has my man Sam, come in yet?" he inquired.

The polished yellow gentleman, to whom this was addressed, answered with a polite, but somewhat sinister smirk, that nothing had been seen of him since early that morning.

"Lazy dog! full three hours since I sent him off to B—— street, and I have seen nothing of him since."

The yellow gentleman remarked with consolatory politeness, that "he hoped Sam had not *run away*," adding, with an ill-concealed grin, that "them boys was mighty apt to show the clean heel when they come into a free State."

"Oh, no; I'm quite easy as to that," returned the young gentleman; "I'll risk Sam's ever being willing to part from me. I brought him because I was sure of him."

"Don't you be too sure," remarked a gentleman from behind, who had been listening to the conversation. "There are plenty of mischief-making busybodies on the trail of every Southern gentleman, to interfere with his family matters, and decoy off his servants."

"Did'n't I see Sam talking at the corner with the Quaker Simmons?" said another servant, who meanwhile had entered.

"Talking with Simmons, was he!" remarked the last speaker, with irritation; "that rascal Simmons does nothing else, I believe, but tote away gentlemen's servants. Well, if Simmons has got him, you may as well be quiet; you'll not see your fellow again in a hurry."

"And who the deuce is this Simmons?" said our young gentleman, who, though evidently of a good natured mould, was now beginning to wax wroth; "and what business has he to interfere with other people's affairs?"

You had better have asked those questions a few days ago, and then you would have kept a closer eye on your fellow; a meddlesome, canting, Quaker rascal, that all these black hounds run to, to be helped into Canada, and nobody knows where all."

The young gentleman jerked out his watch with increasing energy, and then walking fiercely up to the colored waiter, who was setting the dinner table with an air of provoking satisfaction, he thundered at him, "You rascal, you understand this matter; I see it in your eyes."

Our gentleman of color bowed, and with an air of mischievous intelligence, protested that he never interfered with other gentlemen's matters, while sundry of his brethren in office, looked unutterable things out of the corners of their eyes.

"There is some cursed plot hatched up among you," said the young man. "You have talked Sam into it; I know he never would have thought of leaving me unless he was put up to it. Tell me now," he resumed, "have you heard Sam say anything about it? Come, be reasonable," he added, in a milder tone, "you shall find your account in it."

Thus adjured, the waiter protested he would be happy to give the gentleman any satisfaction in his power. The fact was, Sam had been pretty full of notions lately, and had been to see Simmons, and, in short, he should not wonder if he never saw any more of him.

And as hour after hour passed, the whole day, the whole night, and no Sam was forthcoming, the truth of the surmise became increasingly evident. Our young hero, Mr. Alfred B——, was a good deal provoked, and strange as the fact may seem, a good deal grieved too, for he really loved the fellow. "Loved him!" says some scornful zealot; "a slaveholder *love* his slaves!" Yes, brother; why not? A warm-hearted man will love his dog, his horse, even to grieving bitterly for their loss, and why not credit the fact that such a one may *love* the human creature whom accursed custom has placed on the same level. The fact was, Alfred B—— did love this young man; he had been appropriated to him in childhood; and Alfred had always redressed his grievances, fought his battles, got him out of scrapes, and purchased for him with liberal hand, indulgences to which his comrades were strangers. He had taken pride to dress him smartly, and as for hardship and want, they had never come near him.

"The poor, silly, ungrateful puppy!" soliloquized he, "what can he do with himself?" Confound that Quaker, and all his meddlesome tribe—been at him with their bloody-bone stories, I suppose—Sam knows better—the scamp—Halloa, there," he called to one of the waiters, "where does this Simpkins—Simon—Simmons, or what d'ye call him, live?"

"His shop is No. 5, on G. street."

"Well, I'll go at him, and see what business he has with my affairs."

The Quaker was sitting at the door of his shop, with a round, rosy, good-humored face, so expressive of placidity and satisfaction, that it was difficult to approach in ireful feeling.

"Is your name Simmons?" demanded Alfred, in a voice whose natural urbanity was somewhat sharpened by vexation.

"Yes, friend; what dost thou wish?"

"I wish to inquire whether you have seen anything of my colored fellow, Sam; a man of twenty-five, or thereabouts, lodging at the Pearl street House?"

"I rather suspect that I have," said the Quaker, in a quiet, meditative tone, as if thinking the matter over with himself.

"And is it true, Sir, that you have encouraged and assisted him in his efforts to get out of my service?"

"Such, truly, is the fact, my friend."

Losing patience at this provoking equanimity, our young friend poured forth his sentiments with no inconsiderable energy, and in terms not the most select or pacific, all which our Quaker received with that placid, full-orbed tranquillity of countenance, which seemed to say, "Pray, Sir, relieve your mind; don't be particular, scold as hard as you like." The singularity of this expression struck the young man, and as his wrath became gradually spent, he could hardly help laughing at the tranquillity of his opponent, and he gradually changed his tone for one of expostulation. "What motive could induce, you, Sir, thus to incommode a stranger, and one who never injured you at all?"

"I am sorry thou art incommoded," rejoined the Quaker. "Thy servant, as thee calls him, came to me, and I helped him, as I would any other poor fellow in distress."

"Poor fellow!" said Alfred, angrily; "that's the story of the whole of you. I tell you there is not a free negro in your city so well off as my Sam is, and always has been, and he'll find it out before long."

"But tell me, friend, thou mayest die, as well as another man; thy establishment may fall into debt, as well as another man's; and thy Sam may be sold by the Sheriff for debt, or change hands in dividing the estate, and so, though he was bred easily, and well cared for, he may come to be a field hand, under hard masters, starved, beaten, overworked—such things do happen sometimes, do they not?"

"Sometimes, perhaps, they do," replied the young man.

"Well, look you, by our laws in Ohio, thy Sam is now a free man; as free as I or thou; he hath a strong back, good hands, good courage, can earn his ten or twelve dollars a month—or do better; now taking all things into account, if thee were in his place, what would thee do—would thee go back a slave, or try thy luck as a free man?"

Alfred said nothing in reply to this, only after a while he murmured half to himself, "I thought the fellow had more gratitude, after all my kindness."

"Thee talks of gratitude," said the Quaker, "now how does that account stand? Thou hast fed, and clothed, and protected this man; thou hast not starved, beaten, or abused him—that would have been unworthy of thee; thou hast shown him special kindness, and, in return, he has given thee faithful service for fifteen or twenty years; all his time, all his strength, all he could do, or be, he has given thee, and ye are about even." The young man looked thoughtful, but made no reply.

"Sir," said he, at last, "I will take no unfair advantage of you; I wish to get my servant once more; can I do so?"

"Certainly. I will bring him to thy lodgings this evening, if thee wish it. I know thee will do what is fair," said the Quaker.

It were difficult to define the thoughts of the young man, as he returned to his lodgings. Naturally generous and humane, he had never dreamed that he had rendered injustice to the human beings he claimed as his own. Injustice and oppression he had sometimes seen with detestation in other establishments; but it had been his pride that they were excluded from his own. It had been his pride to think that his indulgence and liberality made a situation of dependence on him preferable even to liberty.

The dark picture of possible reverses which the slave system hangs over the lot of the most favored slaves, never occurred to him. Accordingly, at six o'clock that evening, a light tap at the door of Mr. B.'s parlor door, announced the Quaker, and hanging back behind him, the reluctant Sam, who, with all his newly-acquired love of liberty, felt almost as if he were treating his old master rather shabbily, in deserting him.

"So, Sam," said Alfred, "how is this? they say you want to leave me."

"Yes, master."

"Why, what's the matter, Sam? haven't I always been good to you; and has not my father always been good to you?"

"Oh, yes, master; very good."

"Have you not always had good food, good clothes, and lived easy?"

"Yes, master."

"And nobody has ever abused you?"

"No, master."

"Well, then, why do you wish to leave me?"

"Oh, massa, I want to be a free man."

"Why, Sam; ain't you well enough off, now?"

"Oh, massa may die; then nobody knows who get me; some dreadful folks, you know, master, might get me, as they did Jim Sanford, and nobody to take my part. No, master. I rather be free man."

Alfred turned to the window, and thought a few moments, and then said, turning about, "Well, Sam, I believe you are right. I think, on the whole, I'd like best to be a free man myself, and I must not wonder that you do. So, for ought I see, you must go; but then, Sam, there's your wife and child." Sam's countenance fell.

"Never mind, Sam. I will send them up to you."

"Oh, master!"

"I will; but you must remember now, Sam, you have got both yourself and them to take care of, and have no master to look after you; be steady, sober, and industrious, and then, if ever you get into distress, send word to me, and I'll help you." Lest any accuse us of over-coloring our story, we will close it by extracting a passage or two from the letter which the generous young man the next day left in the hands of the Quaker, for his emancipated servant. We can assure our readers that we copy from the original document, which now lies before us:

"DEAR SAM:—I am just on the eve of my departure for Pittsburg; I may not see you again for a long time, possibly never, and I leave this letter with your friends, Messrs. A. and B. for you, and herewith bid you an affectionate farewell. Let me give you some advice, which is, now that you are a free man, in a free State, be obedient as you were when a slave, perform all the duties that are required of you, and do all you can for your own future welfare and respectability. Let me assure you that I have the same good feeling towards you that you know I always had; and let me tell you farther, that if ever you want a friend, call or write to me, and I will be that friend. Should you be sick, and not able to work, and want money to a small amount at different times, write to me, and I will always let you have it. I have not with me at present much money, though I will leave with my agent here, the Messrs. W. five dollars for you; you must give them a receipt for it. On my return from Pittsburg, I will call and see you if I have time; fail not to write to my father, for he made you a good master, and you should always treat him with respect, and cherish his memory so long as you live. Be good, industrious, and honorable, and if unfortunate in your undertakings, never forget that you have a friend in me—farewell, and believe me your affectionate young master and friend.

ALFRED B——."

That dispositions as ingenuous and noble as that of this young man, are commonly to be found either in slave States or free, is more than we dare to assert. But when we see such found even among those who are born and bred slaveholders, we cannot but feel that there is encouragement for a fair, and mild, and brotherly presentation of truth, and every reason to lament hasty and wholesale denunciations. The great error of controversy is, that it is ever ready to assail *persons* rather than *principles*. The slave *system*, as a system, perhaps concentrates more wrong than any other now existing, and yet those who live under and in it may be, as we see, enlightened, generous, and amenable to reason. If the *system* alone is attacked, such minds will be the first to perceive its evils and to turn against it; but if the system be attacked through individuals, self-love, wounded pride, and a thousand natural feelings, will be at once enlisted for its preservation. We therefore subjoin it as the moral of our story, that a man who has had the misfortune to be born and bred a slaveholder, may be enlightened, generous, humane, and capable of the most disinterested regard to the welfare of his slave.

From the London Athenæum.

AMERICAN MANNERS AND BRITISH CRITICS.

BY MRS. HOUSTOUN.

It struck me, however, that the manners of the Americans were deficient in that real dignity which consists in finding one's own place in society and keeping it. In such a society as exists in America, all stations are ill-defined; nor can there ever be a standard of good breeding where so many causes concur to render the grades of society forever fluctuating. Much, therefore, is left to the intuitive tact and natural good sense of each individual; but the peculiar sensitiveness of the Americans renders them perhaps ill qualified to manage these delicate matters well. This is particularly to be remarked when they are brought in contact with foreigners. The American who, in his own country, and towards his own people, is courteous and polite—neither vainglorious, nor apt to take offence—becomes, in Europe, or among Europeans, (from this very want of knowing his station,) abrubt, rude, and offensively boastful. He lives in constant fear of transgressing those rules of etiquette, of which he greatly overrates the importance; and, fearful of not being enough considered, and aiming at achieving a trivial and unworthy importance, he ceases to be the manly, independent character for which Nature and education intended him. * * The English are too apt to assert, as an undeniable fact, that "the Americans, are ungentlemanlike," thus arrogating to themselves the right of deciding upon the manners of a whole nation. But let us ask, on what grounds they claim this exclusive censorship? We have, I admit, set up for ourselves a standard of refinement and *savoir faire* very different from anything we are likely to meet with in the United States; but does it, therefore, follow that we must be right; or that, allowing that our habits are more refined, there are not advantages in their democratic state of society which more than counterbalance those of which we are so proud? * * Originality and absence of affectation are the essential characteristics of American manners; I speak of the gentleman of the United States when in his own country. Whatever is original and natural carries with it a certain respectablity; but directly this is lost, indifferent imitations take its place, and the imitative American, like every one else in similar circumstances, becomes ridiculous. The manners of the Americans in general, however, are not bad; and it can only be alleged against them that they have no artificial manners at all. This, in our estimation, is a grievous fault; and it must be admitted that infinite pleasure is taken by our countrymen in turning into ridicule the peculiarities of a people of whose real excellences they are too prejudiced to judge impartially. That the ridicule is returned by the Americans, and with interest, and often with as much legitimate food for its exercise, there is no doubt. The manners and habits of the English, differing so essentially from their own, are not likely to escape with impunity; and whilst the members of our aristocratic community are laughing contemptuously at the want of courtly breeding displayed by the Americans, the latter are still less lenient to our devotion to trivial etiquette, and what they consider our servile adulation of rank and station. After all, what can be the motives which induce two great nations to be constantly attacking each other in this puerile way? They are on different sides of the wide Atlantic: surely there is room enough in the world for both. The hostile feelings existing between the countries is kept alive by the constant attacks of authors, many of whom are ignorant of the nature of really good society. These people cross the Atlantic, from the east and west. A clever, but possibly and underbred English writer, makes a tour of the States, sees absolutely nothing of good American society, and publishes a book criticising that of which he or she is totally unqualified to give an opinion. This work is then sent across the Atlantic, as a faithful picture of the habits and national characteristics of a great nation. Upon this, there follows squib after squib from either side. The great features of national character are disregarded, and the points of attack are small personal defects, faults of language, and coarseness of behaviour. Animosity is excited in both nations—for who can deny that ridicule is harder to bear than abuse? * * One of the principal charges brought against our friends across the Atlantic is, that they are in the habit of boasting, both of themselves and their country, in an offensive and indiscriminate manner. If we were not endowed with a considerable share of pride ourselves, we should not complain so much when we meet with it in others; for that which renders the vanity of others so insupportable, is that it wounds our own. The Americans are proud, and justly so, of their self-earned freedom, of the liberal constitution of their country, and of the place in the scale of nations in which their own exertions have placed them. It is unfortunate, however, that they cannot bear their honors meekly, but do injury to their own and their country's cause, by their habits of exaggeration and self-praise. There is a want of quiet and genuine dignity about the American's sense of freedom and equality. If he feels that the advantages he thus enjoys are great, let him value them in silence, and let their fruits be seen. The Americans, however, would not be half so boastful, did they feel that they were correctly judged, and rightly appreciated by us. That they will be so in time, I have little doubt; but time must elapse before either party will be softened. It is a good, genuine brotherly hatred—the strongest of any when it once takes root, because, in fraternal feuds, jealousy has always, more or less, a share.

ANOTHER LEARNED BLACKSMITH.

The New Orleans Protestant gives the following interesting account of the successful efforts of a slave to educate himself. We learn from another source that Ellis is now studying Hebrew, and has made considerable progress.

In the State of Alabama (Greene county, we think), lives a colored man by the name of Ellis, who has a wife and several children. He is a blacksmith by trade, and has worked at this business for many years in the shop of his master. He is believed to be a man of sincere piety, and is a member of the Presbyterian Church, under the pastoral charge of Rev. Fields Bradshaw. What is particularly noticeable in his case is the state of his education; and, for a man who has been all his life a slave, and hard at work, and inherited only ignorance, we consider it quite extraordinary. He is well acquainted with reading, writing, arithmetic, geography, grammar, history, and some other branches embraced in a common English education; beside which he has made a tolerable acquaintance with the dead languages, Latin and Greek. He has accomplished this mostly without the aid of teachers, and he learned his alphabet without even a book. His plan was, at first, to get his young masters, on their return from school at evening, to make for him the different letters of the alphabet, and tell him their names. These he copied upon his shop door with coal, and continued the process until he had well learned the first elements of reading and writing. They then brought him the spelling book, and other elementary books, by means of which he began to wend his way up the hill of science. We understand that in some of the higher branches he has had the aid of others, and that now he is pursuing his studies under a competent teacher. He still works at the anvil, as he has done through his whole course, during the day, and studies at night. What first prompted him to make the effort to obtain an education, we do not know. His success, under the discouraging circumstances of his situation, is truly remarkable. All who know him testify that he is a man of uncommon native energy of mind, as his present attainments prove. His age is about forty-five.

About two years since, his case was represented to the synods of Alabama and Mississippi, and they jointly propose to purchase him and his family, and send him to the Western coast of Africa as a missionary. They have ascertained that his master will part with him for $250. This sum is equally divided between the two synods, and they are now making efforts to raise it. In the meantime Ellis is pursuing a course of theological study under his pastor. We understand he has read the standard theological works of Drs. Dwight, Dick, &c. and others, pertaining to a ministerial course.

From the Communitist.

OLD BOOKS.

I know some reformers are for transcending all books that *have been* written, for the fear of "going back." They say, "they are things of the past, let them go," &c. But I am disposed to think that there are many much in advance of the present age, although written many years ago. And in no place do we find more stern adherence to principle than is presented in the early history of that society which now embraces about as large an amount of bigotry, superstition, violence, and hypocrisy, as any other. I mean the Society of Friends.

I have just been reading a letter written by John Whiting, dated 29th of the 9th mo. 1680, to "Edward Ancketyll, senior priest of and for Naylsey." In this letter I find some of the boldest denunciations of the priesthood, although in prison for his non-compliance with the requirements of the bloody church and State laws of England. The following extract will serve to show the style, the plain common sense which pervades most of the letter, although much of superstition and bigotry is interwoven in the composition:

"Ye priests would make people believe, if ye could, that ye watch for their souls; but why then are ye concerned about their corn, and hay, and other things? Ye watch when the corn is ripe, and grass cut; and when the cows do calve, and the sheep yean, &c. And how many hens and geese people do keep; how many eggs they have, &c. *These* are the things you watch and wait for, more than for souls, and like Eli's sons, would take it by force, or cast men into prison for tithes; though you cry, 'peace, peace,' to them that put into your mouths, but if any refuse, you prepare war against them; and except they give you somewhat to bite upon, you will bite them.

"But you may say, 'who goeth a warfare at his own charge? He that planteth a vineyard, may eat of the fruit thereof; and he that feedeth a flock may eat of the milk of that flock;' all which we grant, that they who plant a vineyard, or feed a flock, may eat of the fruit thereof. But what is this to you? What warfare do you go, save from one parish or benifice to another? (that is, from the lesser to the greater,) which you love so well that you will never go far from it if you can help it. The Jews, Turks, and Indians, may do what they will for you, who love your ease too well to go far from home to convert them, except there was a better stipend settled. Yea, I say, what is your warfare? What are your weapons? Who is your captain? And what do ye war against? Answer these things. And what vineyards have you planted? and where are they or their fruits? Are your hearers grafted or planted into the true vine? Are not the nations rather a wilderness, than the vineyard or garden of God? Overgrown with briars and thorns, scratching and tearing one another? And what flocks have you fed? (not us, for we are none of *your* flock, and so by your own rule, you are not to eat of our milk, but of the flock you gather or feed.) And where is the lamb's nature to be seen among you? Are you not rough, more like the hands of Esau than Jacob, or a flock of goats than sheep? and more like wolves and lions than lambs? rending and devouring one another?"

Such extracts are worthy to be published as reformatory articles of the age.

E. W. CAPRON.

From the London Punch.

FROM A GENTLEMAN TO HIS FRIEND SOLICITING HIS SERVICES IN A DUEL.

MY DEAR BROWN,—Let me see you immediately. A matter upon which depends the good name, the honor, the all that makes this world tolerable, requires that I should instantly consult you. I will, however, in as few words as possible, inform you of my present position. When you know it, I feel assured that I shall have your immediate sympathy—your promptest assistance.

This evening, taking a quiet stroll by the Serpentine, accompanied by faithful Ponto, the dog suddenly jumped into the stream, and swimming into the middle, remaining there, swimming round and round—you know what a water dog he is—barking and snapping at the gnats that danced about him. The superb fellow attracted much attention; some ladies—among them two very lovely girls—stopped in a carriage to watch and admire Ponto. They called him all kinds of pretty names, and one of the girls, I was inclined to think, looked as though she wished some of the praise to be shared by Ponto's master. I am not a vain man, Brown, I should despise myself if I were; but I nevertheless felt a very pleasurable emotion, as the girl, with her large black eyes, lighted up at the doings of Ponto, did now and then glance approvingly at me. All this continued for some minutes, and very pleasant it was. At length a gentleman, I suppose I must call him so, came up to the carriage, and knowing the ladies, entered into conversation with them. The girl with the black eyes begged him to look at Ponto, who was still chasing the gnats; the gentleman, however, scarcely deigned to bestow a glance on the magnificent fellow, and what is more, leaning his arm upon the phaeton door, he absolutely, and in a most marked way, turned his back upon the dog, as I am now convinced, to pass a slight upon his master. You know I am not a passionate man, Brown; certainly not; nevertheless, I felt I had attained what you are continually preaching to me, some conquest over myself, when I suffered this incivility of a stranger to pass unrebuked, unnoticed. However, this was bad enough, but matters were not to end here.

At length, Ponto came ashore, landing where the gentleman stood, with his back to the water. On coming to land, Ponto—with the natural movement of a dog—gave himself a vigorous shake, and the water flew from him as from a well-twisted mop. Of course, much of it went upon the gentleman; the ladies laughed at the dilemma. My gentleman, however, in a burst of passion, flung out his foot at Ponto, and wholly forgetful of the ladies' presence, cried, "D—n the dog."

Now, Brown, you know that I am not a hasty man—no, I think not; nevertheless, I can suffer no man, under any circumstances whatever, to damn my dog. Besides, in addition to the offensive word, there was a violence attempted upon the person of the animal. It is but little satisfaction to me that Ponto, by his never-failing agility, avoided the kick intended for him,—the gentleman, by the ill-directed violence of the action, being almost flung over,—that has nothing to do with it; I feel that I—I, Hector Montgomery, was attempted to be kicked through Ponto; and that when he damned the dog, he most certainly meant the damn to reach the master.

Under these circumstances, my dear Brown, nothing remains for me but to call out the offender. The law of honor demands it; my position in society requires it: for how, how, I ask, could I ever again appear in the world, unless this stain was wiped out in blood?

I enclose you the party's card; but come, instantly, that no time may be lost. My honor festers with the delay.

Yours, my dear Brown, ever truly,
HECTOR MONTGOMERY.

ANSWER TO THE ABOVE.

My Dear Montgomery:—I have waited on Mr. Green, and have, I think, arranged all matters according to the very nicest sense of honor. Mr. Green would not allow himself to be in fault, inasmuch as Ponto was the first offender. Hereupon, animated by your spirit, I urged that whatever might have been the indiscretion of Ponto, nothing could have justified a damn and a kick. Such words and acts were *tabooed* from good society; and therefore, I begged to be favored with the name of his friend that we might settle the matter immediately. Mr. Green instantly complied with my desire; and in a word, the meeting is to take place in Copenhagen Fields, to-morrow morning.

We have arranged the matter after this fashion. Mr. Green has in his possession a remarkably fine bull-dog, by name, Fury. Now, as Ponto was really the offending party, and I could in no way bring Mr. Green himself to meet the dog, it is decided that he shall appear in the person of Fury to fight his antagonist. True it is, that Fury is in weight, breed and bone so superior to Ponto, that I fear he will hardly escape with his life. These odds are, however, inevitable in the duello. For instance, Mr. Green never drew trigger in all his days; now you can hit the stone out of a cherry at twenty yards. He has heard of this prowess, and therefore is content to be represented by his dog.

The meeting is to come off at five, to-morrow morning, in Copenhagen Fields. Mr. Green's friend and myself have agreed, that whichever dog shall be worsted, its owner shall be declared in the wrong; whereupon, if life be spared, we have no doubt that a reconciliation of the animals may be effected at a very small expense, at the first dog's-meat shop.

I trust, my dear friend, that you will acknowledge the wisdom of this arrangement; and, moreover, as you are admitted in the higher walls of the world, that you will exert yourself to the utmost, to make the practice general. If fighting be really necessary, why not fight vicariously. I should like to know how many duels have taken place, in which the honor, the dignity of human nature, would not have been equally well vindicated if the antagonists had been even terriers and turn-spits.

As for washing out stains in blood, I for one know no process of moral chemistry that can effect it. There never was so miserable a mountebank as what is called Wordly Honor! It is this quacksalver that talks of washing wrongs out with blood, in the same way that a jackpudding at a fair vends powder of pot to take out every household blot and stain. Both these creatures are imposters—with this difference, that one is a zany with a death's-head.

If men must fight, let them fight by deputy. Let us leave what is called "gentlemanly satisfaction" to be worked out for us by the lower animals. Your very high folks might settle their disputes with a couple of lions; whilst the vulgar might have their quarrels satisfactorily worked out by cocks and terriers.

Indeed, how many a feud that has tragically ended with a bullet, might not have been settled by a maggot race! Yours, truly,

JAMES BROWN.

P. S. I shall send to-morrow morning, at half-past four, for Ponto. Let him be well washed and combed for the field, in case of the worst.

DOCTOR JOHNSON AND THE DEAN OF DERRY.

News, indeed, I have none; but an anecdote I have—take it. A company of *beaux esprits*, Garrick, Johnson, Dean of Derry, Fox, &c. dined with Ceynols. Brilliant, yet easy, but good-humor was curry curry-stick; in the midst of which, in a conversation on the subject, the Dean observed, or, if you will, asserted, that after forty-five a man did not improve. "I differ with you, Sir; a man may improve; and you yourself may have great room for improvement." The Dean was confounded, and for the instant silent. The others forced another subject; but it went as such subjects must, heavily. The Dean recovering—"On reflection, I see no cause to alter my opinion, except I was to call it improvement for a man to grow, (which I allow he may,) positive, rude, and insolent, and save arguments by brutality." The other groaned an intention to reply; but a second, and more successful effort of the company to change the discourse, succeeded. He has since confessed his bad behaviour, telling Mrs. Thrale that he did not know what ailed him.

[*Burke's Correspondence.*

CHINESE INVITATION TO A MARRIAGE FEAST.—In Captain Pidding's *Olio*, we find a copy of a circular, inviting the late Dr. Morrison to a wedding as follows: "To the Great Head of Literature, Venerable Firstborn, at his table of study. On the 8th day of the present moon your younger brother is to be married. On the 7th, having cleansed his cups, he will pour out wine; on which day he will presume to draw to his lowly abode the carriage of his friend. With him he will enjoy the pleasures of conversation, and receive from him instructions for the well-regulating of the feast. To this he solicits the brilliant presence of his elder brother; and the elevation to which the influence of his glory will assist him to rise, who can conceive?—From Ho Kow, born in the evening, and who, bowing to the ground, sends this delicious and soothing letter. Taou, Kwang, 1st day, 7th moon, 16th year, 1836."

American Eloquence.—"To be presented to a Pogram," said Miss Codger, "by a Hominy, indeed, a thrilling moment is it in its impressiveness on what we call our feelings. But why we call them so, or why impressed, they are, or if impressed they are at all, or if at all we are, or if there really is, oh gasping one! a Pogram or a Hominy, or any active principle, to which we give those titles, is a topic spirit-searching, light abandoned, much too vast to enter on at this unlooked-for crisis." "Mind and matter," said the lady in the wig, "glide swift into the vortex of immensity. Howls the sublime, and softly sleeps the calm ideal, in the whispering chambers of Imagination. To hear it, sweet it is. But then, outlaughs the stern philosopher, and saith to the Grotesque, 'What, ho! arrest for me that Agency. Go bring it here!' And so the vision fadeth."—*Martin Chuzzlewit.*

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60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land, with Iron, Coal, Saltpetre, Epsom Salts, Copperas, and water-power.

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